DOCUMENT RESUME

ED 056 619

FL 002 731

AUTHOR	Masciantonio, Rudolph; And Others
TITLE	Africa in Classical Antiquity: A Curriculum Resource.
INSTITUTION	Philadelphia School District, Pa.
PUB DATE	71
NOTE	247p.; Tentative and unedited version
EDRS PRICE	MF-$0.65 HC-$9.87
DESCRIPTORS	African Culture; *African History; Classical Languages; Classroom Materials; Cross Cultural Studies; Cultural Education; *Cultural Interrelationships; Greek; Humanities; *Instructional Materials; Instructional Program Divisions; *Latin; Negro Achievement; Negro Culture; Negro Role; *Resource Materials; Secondary Education

ABSTRACT

This curriculum resource is intended primarily to assist teachers of Latin and Greek to infuse material on Africa in classical antiquity into the curriculum at all levels. It gathers together background information on the role of Africa in classical antiquity that has not been treated in traditional classical language courses. The resource guide may form the basis for an interdisciplinary, classical humanities course on Africa in classical antiquity. Five major units include: (1) the history of Africa in classical antiquity, (2) great Africans in the Greco- Roman world, (3) racial attitudes in classical antiquity, (4) blacks in the arts of classical times, and (5) Africa in classical literature. Each chapter contains background information for the teacher, suggestions for teachers in lower and middle schools, and suggestions for teachers in upper schools. Appendixes furnish several atlases, commentary on available slide sets, and a selected bibliography. Most literary excerpts and exercises are in Latin. (RL)

ED0 56619

AFRICA IN CLASSICAL ANTIQUITY

A CURRICULUM RESOURCE

TENTATIVE AND UNEDITED
FOR EXPERIMENTAL AND
EVALUATIVE USE ONLY

U.S. DEPARTMENT OF HEALTH, EDUCATION
& WELFARE
OFFICE OF EDUCATION
THIS DOCUMENT HAS BEEN REPRODUCED EXACTLY AS RECEIVED FROM THE PERSON OR ORGANIZATION ORIGINATING IT. POINTS OF VIEW OR OPINIONS STATED DO NOT NECESSARILY REPRESENT OFFICIAL OFFICE OF EDUCATION POSITION OR POLICY.

FL002731

INSTRUCTIONAL SERVICES
THE SCHOOL DISTRICT OF PHILADELPHIA

1971

FOREWORD

The publication of the widely-acclaimed book BLACKS IN ANTIQUITY: ETHIOPIANS IN THE GRECO-ROMAN EXPERIENCE by Frank M. Snowden, Jr. (Harvard University Press, 1970) has sparked new interest in the African aspects of classical antiquity both in The School District of Philadelphia and nationally. This interest was heightened in the School District when in April, 1970, as a special guest of Instructional Services, Professor Snowden delivered a slide-lecture on racial attitudes in classical antiquity to a joint meeting of the School District's K to 12 Foreign Language Curriculum Advisory Committee and the School District's Latin and Greek teachers.

This interdisciplinary Curriculum Resource is designed to assist creative teachers of classical languages and other subjects in making pupils aware of the important role of Africa and Africans in the classical heritage.

I. EZRA STAPLES
Associate Superintendent for
Instructional Services

RUDOLPH MASCIANTONIO
Curriculum Specialist
for Classical Languages

ELEANOR L. SANDSTROM
Director of Foreign Languages

TABLE OF CONTENTS

Page

- FOREWORD iii
- ACKNOWLEDGMENTS vii
- INTRODUCTION ix
- UNIT I--THE HISTORY OF AFRICA IN CLASSICAL ANTIQUITY 1
  - CHAPTER 1--AN OVERVIEW OF AFRICAN PREHISTORY 3
  - CHAPTER 2--ANCIENT EGYPT 6
  - CHAPTER 3--KUSH (MEROE) 13
  - CHAPTER 4--CARTHAGE 19
  - CHAPTER 5--AXUM 28
  - CHAPTER 6--AFRICA IN THE OLD TESTAMENT 33
  - CHAPTER 7--AFRICA IN THE GREEK WORLD 37
  - CHAPTER 8--AFRICA IN THE ROMAN WORLD 43
- UNIT II--GREAT AFRICANS IN THE GRECO-ROMAN WORLD 47
  - CHAPTER 1--DIDO 49
  - CHAPTER 2--AESOP 52
  - CHAPTER 3--HANNIBAL 56
  - CHAPTER 4--TERENCE. 62
  - CHAPTER 5--JUGURTHA 76
  - CHAPTER 6--CLEOPATRA 82
  - CHAPTER 7--FRONTO 86
  - CHAPTER 8--LUSIUS QUIETUS 90
  - CHAPTER 9--APULEIUS 92
  - CHAPTER 10--MINUCIUS FELIX 95
  - CHAPTER 11--ST. CYPRIAN 99
  - CHAPTER 12--SEPTIMIUS SEVERUS 102
  - CHAPTER 13--PERPETUA AND FELICITAS 109
  - CHAPTER 14--ORIGEN 113
  - CHAPTER 15--ZENOBIA 115
  - CHAPTER 16--TERTULLIAN 117
  - CHAPTER 17--LACTANTIUS 120
  - CHAPTER 18--ARIUS 123
  - CHAPTER 19--ATHANASIUS AND ANTHONY THE HERMIT 125
  - CHAPTER 20--HELIODORUS 128
  - CHAPTER 21--ST. AUGUSTINE 131
- UNIT III--RACIAL ATTITUDES IN CLASSICAL ANTIQUITY 143
  - CHAPTER 1--THE NATURE OF RACIAL ATTITUDES IN GENERAL 145
  - CHAPTER 2--INDICATIONS OF RACIAL ATTITUDES IN CLASSICAL ANTIQUITY 147
  - CHAPTER 3--THE JUDAEO-CHRISTIAN ATTITUDE ON RACE 156
  - CHAPTER 4--SLAVERY IN CLASSICAL ANTIQUITY 159

TABLE OF CONTENTS (Continued)

Page

UNIT IV--BLACKS IN THE ARTS OF CLASSICAL TIMES 163
CHAPTER 1--BLACKS IN MYTHOLOGY. 165
CHAPTER 2--BLACKS IN THE ANCIENT THEATER AND AMPHITHEATER 169
CHAPTER 3--BLACKS IN THE PAINTINGS AND STATUES OF THE GREEKS AND ROMANS 172
CHAPTER 4--SUB-SAHARAN ART FROM 500 B.C. to 500 A.D. 175
UNIT V--AFRICA IN CLASSICAL LITERATURE 179
CHAPTER 1--AFRICA IN HERODOTUS 181
CHAPTER 2--AFRICA IN STRABO 191
CHAPTER 3--AFRICA IN PLINY THE ELDER 204
CHAPTER 4--AFRICA IN OTHER CLASSICAL AUTHORS 212
APPENDIX I--ATLAS 229
APPENDIX II--COMMENTARY ON THE SLIDE SET ON ANCIENT NORTHERN AFRICAN SITES 239
APPENDIX III--COMMENTARY ON THE SLIDE SET ON BLACK PEOPLE IN THE PAINTINGS AND STATUES OF CLASSICAL TIMES 243
APPENDIX IV--SELECTED BIBLIOGRAPHY 247

4

ACKNOWLEDGMENTS

This Curriculum Resource was written by:

Rudolph Masciantonio, Curriculum Specialist for Classical Languages,
Instructional Services

Assisting and advising him in the development of this Resource were the following members of the School District's Latin and Greek Curriculum Committees and consultants:

Reed Carter, Teacher of Latin, Simon Gratz High School
Anthony Colalongo, Teacher of Latin, Northeast High School
Wardell O'Connor, Itinerant Teacher of FLES Latin, District 3
Charles L. Myers, Itinerant Teacher of FLES Latin, Districts 7 and 6
William Donald Layton, Itinerant Teacher of FLES Latin, District 6
Charles Speck, Itinerant Teacher of FLES Latin, District 1
Marilou Buffum, Foreign Language Dept. Chairman, West Philadelphia High School
Elizabeth McKinney, Foreign Language Dept. Chairman, Wilson Jr. High School
Edmund Guerini, Itinerant Teacher of FLES Latin, District 4
Vincent Douglass, Itinerant Teacher of FLES Latin, Districts 5 and 7
Dr. J. Hilton Turner, Professor of Classics, Westminster College, New Wilmington, Pa.
Dr. Philip Heesen, Associate Professor of Classics, Millersville State College, Millersville, Pa.
Dr. Vincent Cleary, Associate Professor Classics, Ohio State University, Columbus, Ohio
Rev. Dr. Walter E. Frieman, Jr., Professor of Classical Languages, West Chester State College, West Chester, Pa.
Dr. Walter O. Moeller, Professor of Ancient History, Temple University, Philadelphia, Pa.
Dr. Kenneth Matthews, Professor of Classical Archaeology, University of Pennsylvania, Philadelphia, Pa.
Dr. Frank M. Snowden, Jr., Chairman of the Dept. of Classics, Howard University, Washington, D.C.
Eleanor L. Sandstrom, Director of Foreign Languages, Instructional Services
William C. Green, Curriculum Specialist for African and Afro-American Studies, Instructional Services
Jack Bookbinder, Director of Art Education, Instructional Services
Dr. George W. French, Director of Social Studies, Instructional Services
Samuel Mbugua, Itinerant Teacher of Swahili, Magnet Foreign Language Program
Harold Kessler, Social Studies Office, Instructional Services
Marvin Robinson, Social Studies Office, Instructional Services
Richard Brooks, Coordinator of African and Afro-American Studies, Instructional Services

Instructional Services gratefully acknowledges the assistance of the following volunteer student consultants:

Marlene Banks, Simon Gratz High School
Harry E. Fletcher, Simon Gratz High School
Deborah Hackett, Simon Gratz High School
Michaele Gallmon, Simon Gratz High School
James Brady, Simon Gratz High School
Douglas Farnum, Parkway Program, Community Alpha
Diane McKinney, West Phila. High School
Lynne Johnson, West Phila. High School
Vincent Brown, West Phila. High School

6

INTRODUCTION

I. THE PURPOSE OF THIS RESOURCE

This Curriculum Resource is intended primarily to assist teachers of Latin and Greek to infuse into the curriculum at all levels material on Africa in classical antiquity. It gathers together background information on the role of Africa in classical antiquity that has not been treated in traditional classical language courses, and that has not been readily available to the teacher.

It is possible that this Curriculum Resource may form the basis for an interdisciplinary Classical Humanities course on Africa in Classical Antiquity. The Resource may also prove useful to teachers outside the field of classical languages in such areas as Social Studies, Art, English, and Black Studies.

It is hoped this Resource will help correct the current overemphasis on the European aspects of our classical heritage and will give proper emphasis to the African aspects. It is an effort--to borrow the metaphor of Edward W. Robinson, Jr.--to restore the African threads to the tapestry of world culture. Intellectual honesty requires investigation of the African aspects of antiquity. The new mood among Afro-Americans emphasizing racial pride and black identity likewise requires such investigation. All pupils must be made aware of the tremendous importance of Africa in the classical civilization which is the root and foundation of our own.

II. THE ORGANIZATION OF THIS RESOURCE

The Curriculum Resource is divided into the units and chapters as indicated in the Table of Contents.

Each chapter contains an essay headed BACKGROUND INFORMATION FOR THE TEACHER. This essay is intended to help the teacher fill the gaps in his own knowledge. Some of this information may be presented to the pupils.

Each chapter also contains SUGGESTIONS FOR TEACHERS IN LOWER AND MIDDLE SCHOOLS and SUGGESTIONS FOR TEACHERS IN UPPER SCHOOLS. These lists are intended to help teachers of classical languages in grades 4 through 12 to incorporate material based on that given under BACKGROUND INFORMATION FOR THE TEACHER into their regular programs of study. The suggestions listed are designed to be useful to teachers using one or more of the following Instructional Services' publications as the basis for their program of studies:

HOW THE ROMANS LIVED AND SPOKE--ROMANI VIVENTES ET DICENTES:
A HUMANISTIC APPROACH TO LATIN FOR CHILDREN IN THE FIFTH GRADE

7

VOCES DE OLYMPO--ECHOES FROM MT. OLYMPUS: A HUMANISTIC APPROACH TO LATIN FOR CHILDREN IN THE SIXTH GRADE

TEACHERS' GUIDE TO ARTES LATINAE, THE ENCYCLOPAEDIA BRITANNICA LATIN INSTRUCTIONAL SYSTEM

TEACHERS' GUIDE TO THE NATURE METHOD LATIN COURSE

TEACHERS' GUIDE TO ACCOMPANY LIVING LATIN A CONTEMPORARY APPROACH

THE ANCIENT GREEKS SPEAK TO US--HOI HELLENES HEMIN LEGOUSIN
A NEW HUMANISTIC APPROACH TO CLASSICAL GREEK AND GREEK CULTURE FOR SECONDARY SCHOOLS (LEVEL ALPHA)

The lists of suggestions are in no way exhaustive and hopefully will generate creative thinking on the part of the teachers.

The Latin or Greek teacher using this Resource to enrich the regular curriculum must be selective. The extent to which this Resource is utilized may depend to some degree on the grade level of the class and the instructional materials being used. In view of the relevance of Africa in classical antiquity to the cultural lives of our children, all teachers of Latin and Greek in the School District should use this Resource in their teaching as frequently as possible.

Cognizant of the importance of multisensory media in the learning process, the Division of Foreign Languages, Instructional Services, has developed slide sets to accompany this Curriculum Resource. One slide set deals with Northern Africa in ancient times. The other deals with black people in the paintings and statues of classical times. Commentaries on these slide sets are found in Appendices II and III of this Resource respectively. Teachers in the School District desiring to use these slide sets should communicate with:

Rudolph Masciantonio
Division of Foreign Languages
Instructional Services
Board of Education Building
448-3334

Obviously many topics treated in this Resource are not treated exhaustively. An effort has been made to include material of potential interest and relevance to the pupils and teachers for whom the Resource was written. The usual practice of omitting documentary footnotes in Instructional Services curriculum publications has been followed with this Resource.

Unless otherwise noted the term "African" is used in this Resource to indicate someone born on the continent of Africa, someone of African heritage or someone who lived the major part of his life on the continent of Africa. The term "Africa" generally refers to the continent of Africa rather than only to the Roman province of Africa which is roughly the equivalent of modern Tunisia.

UNIT 1

THE HISTORY OF AFRICA IN CLASSICAL ANTIQUITY

CHAPTER 1—AN OVERVIEW OF AFRICAN PREHISTORY

BACKGROUND INFORMATION FOR THE TEACHER

As far as can be determined, it is highly likely that Man had his origins on the African continent (and not in the fertile crescent of Mesopotamia as we had so long believed), and that he spread out from there to the rest of the world. According to most authorities, the first man, called by us Zinjanthropus, existed about 1,500,000 years ago in what is the modern East African country of Kenya. He used simple stone hand axes, stood erect, and possessed a brain casing larger in proportion to his size than that of the ape. Over the centuries the descendants of these hominids were dispersed over Africa and spilled over to the warm portions of Asia and Europe. They eventually developed into the species (homo sapiens) to which we all belong. In Africa, as elsewhere, physical differences developed among men, and those in Southern Africa lost contact with the people who lived from the Equator north. The peoples in the northern part of Africa developed a common culture in prehistoric time, a culture called Sangoan. They bred animals, learned to plant and harvest, and after some twenty thousand years of development were able to establish farming communities; that is, they moved from a paleolithic to a neolithic level of culture. A particularly important area in which these farming villages were established was the Fayum, a large oasis near the Nile River. It is significant that it was not in the valley of the Nile but in the Sahara, which was not completely desert at this time, that this culture flourished and that these people were not as yet of the type that we call Egyptian. They were, instead, related in culture to the other neolithic peoples of West Africa and the Sahara and shared with them the common Sangoan culture.

As the Sahara dried up over a period of four thousand years, the Sangoans were forced to move in search of water and good soil. Those in the Fayum filtered into the Nile valley to become eventually the Ancient Egyptians; others carried their culture southward to the Niger River region in West Africa and to the upper Nile. As they moved and adapted to new environments, they became physically, culturally, and linguistically more and more distinct from one another, so that by 1,000 B.C. three major language and culture groupings existed in Africa according to many anthropologists with the fourth group in southeastern Africa that had not experienced the neolithic revolution and was not a part of the general Sangoan culture.

1. Congo-Kordofanian in Niger Valley, with its center of culture at Nok where fine clay figures and good quality furniture were manufactured.

2. Nilo-Saharan in the area between Lake Chad and the upper Nile, with its major center in Kush (Nubia) at Napata and later at Meroe. Kush was important for its cattle, ivory, and iron, and for a thousand years it flourished as an independent civilization.

3. *Afroasiatic* who formed four major subdivisions.

a. The Libyans (Berbers) of Northwest Africa.

b. The Ancient Egyptians of the Nile Valley as far as the First Cataract of the Nile (modern Aswan).

c. The Cushites in the general area of modern-day Ethiopia.

d. The Semites in southwestern Asia, that is the Arabian peninsula, Mesopotamia, Syria, and Palestine. Strictly speaking these were not African peoples, although their origins were African, but they were important to African history because they were the link between the cultures of Western Asia and Africa.

4. *Xhosian* in southeastern Africa who never experienced the neolithic revolution and who remained a hunting and food gathering people.

The last two linguistic-cultural groups, Afroasiatic and Xhosian, were generally lighter in color than the first two, Congo-Kordofian and Nilo-Saharan, who now sometimes are given the generic name taken from the Portuguese *Negros* ("Blacks"). The Portuguese word is derived from the Latin *nigri*.

During the long developmental period of the linguistic-cultural groups that sprang out of the primeval Sangoan culture, certain basic African cultural traits seem to have persevered. Some of these were:

1. A depreciation of time so that the past, the present, and the future were blended; therefore stability was considered a positive good.

2. A belief in the immortality of the soul and the need for proper burial and preparations to insure life after death.

3. A basically matrilineal structure of society; descent and inheritance were reckoned through the mother's side of the family. Consequently women held a high place in society.

4. The belief that the political leader--chief or king--was either divine or held spiritual power. Along with this concept went the idea that a leader who failed or had lost his capacities was no longer in contact with the divine and could be replaced.

12

SUGGESTIONS FOR TEACHERS IN LOWER AND MIDDLE SCHOOLS

I. Show the pupils a map of Africa. Explain that many thousands of years before Rome was founded mankind seemed to have had its beginning in East Africa in what is now Kenya. In simple terms tell the pupils about the various cultures in prehistoric Africa. Have the pupils locate the following places on an outline map of Africa: the Mediterranean Sea, Nile River, Egypt, Niger River, Lake Chad, Ethiopia, Kenya.

II. Explain what the four major characteristics of prehistoric African culture were. Invite the children to compare this prehistoric culture with Roman culture and modern American culture.

SUGGESTIONS FOR TEACHERS IN UPPER SCHOOLS

I. Put the term Zinjanthropus on the chalkboard. Explain the meaning of the term and its etymology (from the Greek anthropos "man" and Zinj, an ancient Arabic term for "southern Africa"). Discuss the Latin term homo sapiens and point out how Zinjanthropus developed into homo sapiens. Invite the pupils to do research on early man and theories on the origin of the species.

II. After explaining and discussing the four characteristics of the prehistoric African culture, invite the pupils to discover if these characteristics are evident in any modern African nations. Have the pupils write letters of inquiry to the embassies of such nations as Ghana, Nigeria, the Gambia, Kenya, Uganda, and Botswana. If Swahili or another African language is being taught in the school, invite the teacher to talk to the class on this subject. Pupils might also be invited to give their views on whether any of these cultural traits are prevalent in modern Afro-American culture and to solicit views from faculty members and members of the community.

CHAPTER 2 — ANCIENT EGYPT

BACKGROUND INFORMATION FOR THE TEACHER

I. THE RACIAL COMPOSITION OF ANCIENT EGYPT

The racial composition of ancient Egypt is a matter of scholarly debate and much research remains to be done on this topic. In this Instructional Services Curriculum Resource we can only hope to summarize briefly some of the points of view.

W. E. B. DuBois and others have compared the population of ancient Egypt to the population of present day Brazil and the West Indies. The inhabitants of Egypt in antiquity, according to this point of view, mixed freely with Black Nubians and Ethiopians. (It should be noted that ancient Ethiopia corresponded roughly with the present day Sudan and must not be equated with modern Ethiopia. The inhabitants of ancient Ethiopia were Black.)

Evidence of the role of Blacks in Egyptian culture is seen in the art of Egypt as well as in literature. The Egyptians depicted themselves in art as brown, dark brown, or reddish brown. The head of the world-renowned Sphinx is believed by DuBois and others to be that of a Black person. The Sphinx, an Egyptian sun god with the lion's body and human head, was carved entirely in native rock during the Fourth Dynasty.

Almost all authorities agree that Black pharoahs were among the most illustrious of the Egyptian sovereigns, though there is disagreement over which pharoahs were actually Black. The First Dynasty may have come from the heart of Africa. The Third and Fourth dynasties seem to have had strong Ethiopian characteristics. The Thirteenth Dynasty includes Ra Nehesi who is thought to have been Black. Nefertiti, the wife of Amenhotep IV, was Black according to DuBois. She was so beloved that a quasi-religious cult developed after her death to honor her. Visitors to ancient Egypt, such as the Greek historian Herodotus, describe the Egyptians as "black and curly-haired".

Diodorus, a first century B.C. Greek historian, says that the civilized Ethiopians were the first to honor the gods. They enjoyed the favor of the gods as evidenced by the fact that they had been free from foreign invasion. These Ethiopians were not only pioneers in religion, Diodorus informs us, but also originators of many customs practiced in Egypt. The Egyptians were influenced, it seems, by the Ethiopians. From these Ethiopians the Egyptians derived, according to some scholars, beliefs concerning their kings, burial practices, shapes of statues, and forms of letters. Egyptians buried their dead facing Ethiopia.

Despite all of the above, it is one of the astonishing facts of the written history dealing with Africa that almost unanimously in the nineteenth century A.D. Egypt was not regarded as part of Africa. W. E. B. DuBois in THE WORLD AND AFRICA comments thus: "Its history and culture were separated from that of the other inhabitants of Africa; it was even asserted that Egypt was in reality Asiatic, and indeed Arnold Toynbee's STUDY OF HISTORY definitely regarded Egyptian civilization as "white, or European!" DuBois goes on to say, "If we follow inherent probability, ancient testimony, and legend, this would seem to have been the history of northeast Africa. In Ethiopia the sunrise of human culture took place, spreading down (northward) into the Nile valley. Ethiopia, land of the Blacks, was thus the cradle of Egyptian civilization."

"Beyond Ethiopia, in Central and South Africa, lay the gold of Ophir and the rich trade of Punt on which the prosperity of Egypt largely depended. Egypt brought slaves from black Africa as she did from Europe and Asia. But she also brought citizens and leaders from black Africa. Where Egypt conquered Asia, she used black soldiers to a wide extent. When Asia overwhelmed Egypt, Egypt sought refuge in Ethiopia as a child returns to its parent, and Ethiopia thus, for centuries, dominated Egypt and successfully invaded Asia. Neither Greece, Rome, nor Islam succeeded in conquering Ethiopia, although they pushed her back and shut her up in East and Central Africa, and hindered all contact between her peoples and the world until the day of colonial imperialism."

Some ethnographers have rejected the point of view that Ethiopia was the cradle of Egyptian civilization. Some have proposed that the Fayum was in fact the source of Egyptian culture. Much research remains to be done in the area of Egypt's relationship with Ethiopia.

II. THE DEVELOPMENT OF CIVILIZATION IN THE NILE VALLEY

The oldest neolithic culture to appear in the Nile Valley can be dated to about 5000 B.C. Circa 4000 B.C. copper tools appeared along with the stone. Between 3600 and 3200 B.C. two distinct areas appeared that had somewhat divergent cultures: Lower Egypt (the Delta) and Upper Egypt (the valley of the Nile from the apex of the Delta to the First Cataract). About 3200 B.C. the king of upper Egypt, Menes, conquered Lower Egypt, starting a recurrent pattern in Egyptian history: the conquest of the North by the South. Presumably the North was more open to outside influences and was richer than the South. The simpler folk of Upper Egypt, therefore, were probably comparatively easy for a prince to organize, whereas in the Delta the local districts (nomes) were more independent and difficult to weld into a kingdom.

With the unification came a long Archaic Period (c. 3200-2660 B.C.) in which the picture writing of the previous period became the hieroglyphic writing of Egypt, copper weapons and tools almost entirely replaced stone, and extensive foreign trade developed with Asia. Asiatic influences were strong in Egyptian art and architecture, and expeditions were made beyond the First Cataract.

From c. 2660 to c. 2180 B.C. Egypt experienced its first period of glory: the Old Kingdom. The king, Pharoah, was considered a god, specifically the living sun god Horus (represented as a hawk). He ruled by the principle of ma'at, divine justice or truth; since the claim to the throne was matrilineal, the Pharaoh often married his sister to confirm his rule; he celebrated a jubilee after thirty years to prove that he was still fit to reign; and when he died he was carefully buried so that he would live on to serve his people in the afterlife. This was the pyramid age during which some seventy colossal tombs were built along the west bank of the Nile. The purpose of the pyramids was religious, since these tombs assured that the dead king, as a god, would continue to guard the land. The enormous expenditures in wealth and manpower, therefore, were justified in the Egyptian hierarchy of values.

During the Old Kingdom voyages to acquire spices were made to the land of Punt, thought to have been the Somali coast, and a degree of control was extended over Nubia. Some of the Nubians, the Medjay, were recruited as soldiers (the term Medjay in later Egypt became synonomous with policeman), thus beginning a long tradition of Nubian service in Egypt that has lasted to this day. In addition there was some Egyptian military activity in Palestine. Despite these examples of interests beyond the two lands of Egypt, the general tenor of life in the Old Kingdom was one of smug self-satisfaction, superiority, and isolationism; things were as they should be: well established, unchangeable, and stable.

This desired state of affairs, however, came to an end in the so-called First Intermediate Period (c. 2180-2080). Although Pharaoh are known for the period, the actual rule was in the hands of the governors of the nomes who set themselves up as feudal barons. The land was divided, depressed, and subject to internal warfare. The highly developed and sophisticated arts deteriorated to a truly childish level. It was a time of troubles when all values were overturned. The upper classes suffered and the base born, losing their traditional obsequiousness, rose beyond their proper station.

But again a southern prince reunited the two lands to institute the Middle Kingdom (c. 2080-1640 B.C.). This was a high period of Egyptian literature when Middle Egyptian became the classical language. Large irrigation projects were undertaken and the Fayum was opened to Egyptian settlement. Nubia was occupied, and Egyptian trade extended as far as Syria and the Aegean area. The cult of the saviour god Osiris became popular because it assured immortality not only to Pharaoh and his court but also to anyone who could have his body mummified. This is important since it extended the possibility of life after death to all; it was, so to speak, a democratization of the afterlife. It must be emphasized that the Egyptian preoccupation with the preservation and burial of the dead was in no way a morbid necrophilia, for its purpose was to achieve an extension of the kind of life lived on earth: life not death was its object.

The Middle Kingdom Period gave way to a Second Intermediate Period (c.1640-1570 B.C.) when Semitic chariot riding invaders from Palestine called the Hyksos occupied the Delta. They introduced bronze as well as the horse and chariot, but the most important effect of the Hyksos occupation was that the effort to expel them changed the basic Egyptian values: from passive isolationism the Egyptian state turned to aggressive imperialism both in the south and in Asia.

It was again a southern king who reunited Egypt by driving the Hyksos from the Delta. This was the beginning of the New Kingdom, sometimes called the Empire (c. 1570-1075 B.C.). Egyptian kings were represented in official portraiture and in literature as military athletes. For a long time most of Palestine and Syria was under direct Egyptian control, and Nubia became completely Egyptianized. Some rulers of this period are worthy of special mention. There was Hatshepsut, a woman of the royal family who assumed the crown. For official purposes she presented herself as a man, a typical Pharaonic military athlete. This presented no great problem for the average Egyptian, since he tended to consider matter as consubstantial. Another noteworthy Pharaoh was Akhenaten whose religious reform has been misinterpreted as an early attempt to introduce monotheism to Egypt. It was instead an effort to decrease the power of the priesthood of the god Amun by fostering the solar cult which had ancient connections with royalty (the Pharaoh was the living Horus, a sun god, and Akhenaten's favorite god, Aten, was a solar deity). With regard to religion, a much more significant development took place in the New Kingdom; the idea arose that good behavior on earth was necessary for the attaining of the afterlife; in other words a sense of sin and a conscience were developing.

Egypt's imperial glory lasted until the beginning of the eleventh century when a change appeared in Egyptian society. The old ebullient, cocky attitude gave way to an un-Egyptian pessimism. Invariably after the eleventh century Egyptian troops were defeated when they met a trained and united enemy. The rest of Egyptian history, therefore, is for the most part a recitation of cultural stagnation and rule by foreign dynasties: Libyans, Nubians, Assyrians, Persians, Macedonian Greeks, and finally the Romans after 30 B.C.

III. THE SIGNIFICANCE OF ANCIENT EGYPTIAN CIVILIZATION

The Greeks (and, through them, the Romans) turned toward Egypt for cultural inspiration and scientific information. Herodotus says that the names of nearly all the Greek gods are derived from Egypt. Homer openly borrowed from Egypt his story of Odysseus, and the islands of forgetfulness were based on Egyptian stories.

The people of the Nile Valley--along with the Sumerians in Mesopotamia--in a way may be said to have invented agriculture. According to some scholars it was an obvious way to make a living under pleasant circumstances. Rich fresh soil rolled in each year, and the waters that brought it kept it moist and fertile. Other scholars have stressed that the challenge of the river and the problems it brought led to civilization. Irrigation became a prime necessity as did flood control.

The pyramids, statues, and temples of Egypt are part of mankind's artistic heritage. The dry climate of Egypt has preserved these treasures for us.

The list of things which Egypt learned and handed down to us is enormous: the art of shaving, the use of wigs, the wearing of kilts and sandals, the invention of musical instruments, chairs, beds, cushions, and jewelry. Some European burial customs were influenced by Egyptian practice.

SUGGESTIONS FOR TEACHERS IN LOWER AND MIDDLE SCHOOLS

I. Present the following Latin dialogue on the geography of Egypt in the usual audio-lingual fashion. A classroom map will be helpful in presenting the dialogue.

Quid est Nilus?
Nilus est flumen.
Estne Nilus flumen parvum?
Minime, Nilus non est flumen parvum.
Nilus est flumen magnum.
Estne Nilus flumen longum?
Ita, Nilus est flumen longum.
Estne Nilus in Italia?
Minime, Nilus non est in Italia.
Estne Nilus in Europa?
Minime, Nilus non est in Europa.
Ubi est Nilus?
Nilus est in Aegypto.

Introduce or review audio-lingually the following English words connected with Latin words in this dialogue: magnum, magnanimous, fluid, longevity, longitude.

II. Have the pupils make a bas-relief map of Egypt showing the fertile Nile valley, the desert, and the direction of the flow of the Nile.

III. Teach the following song audio-lingually to the tune of Clementine:

In Aegypto quando sumus
pyramides videmus,
Nilum quoque flumen magnum
populosque formosos.

SUGGESTIONS FOR TEACHERS IN UPPER SCHOOLS

I. The teacher may wish to duplicate the following passages from Herodotus on the Nile for the students or read the passages aloud in Greek and English.

Where Is the Source of the Nile?

Μέχρι μέν νυν τεσσέρων μηνῶν πλόου καὶ ὁδοῦ γινώσκεται ὁ Νεῖλος πάρεξ τοῦ ἐν Αἰγύπτῳ ῥεύματος· τοσοῦτοι γὰρ συμβαλλομένῳ μῆνες εὑρίσκονται ἀναισιμούμενοι ἐξ Ἐλεφαντίνης πορευομένῳ ἐς τοὺς αὐτομόλους τούτους. ῥέει δὲ ἀπὸ ἑσπέρης τε καὶ ἡλίου δυσμέων. τὸ δὲ ἀπὸ τοῦδε οὐδεὶς ἔχει σαφέως φράσαι· ἔρημος γὰρ ἐστὶ ἡ χώρη αὕτη ὑπὸ καύματος.

For as far as a distance of four months' travel, then, by land and water, there is knowledge of the Nile, besides the part of it that is in Egypt. So many months, as reckoning shows, lasts the journey from Elephantine to the country of the Deserters aforesaid. The river flows from the west and sun's setting. Beyond this none has clear knowledge to declare; for all that country is desert, by reason of heat.

(Herodotus 2.31)

The Nile and the Ister (Danube)

Ὁ μὲν δὴ τοῦ Ἀμμωνίου Ἐτεάρχου λόγος ἐς τοῦτό μοι δεδηλώσθω, πλὴν ὅτι ἀπονοστῆσαί τε ἔφασκε τοὺς Νασαμῶνας, ὡς οἱ Κυρηναῖοι ἔλεγον, καὶ ἐς τοὺς οὗτοι ἀπίκοντο ἀνθρώπους, γόητας εἶναι ἅπαντας. τὸν δὲ δὴ ποταμὸν τοῦτον τὸν παραρρέοντα καὶ Ἐτέαρχος συνεβάλλετο εἶναι Νεῖλον, καὶ δὴ καὶ ὁ λόγος οὕτω αἱρέει. ῥέει γὰρ ἐκ Λιβύης ὁ Νεῖλος καὶ μέσην τάμνων Λιβύην, καὶ ὡς ἐγὼ συμβάλλομαι τοῖσι ἐμφανέσι τὰ μὴ γινωσκόμενα τεκμαιρόμενος, τῷ Ἴστρῳ ἐκ τῶν ἴσων μέτρων ὁρμᾶται. Ἴστρος τε γὰρ ποταμὸς ἀρξάμενος ἐκ Κελτῶν καὶ Πυρήνης πόλιος ῥέει μέσην σχίζων τὴν Εὐρώπην· οἱ δὲ Κελτοὶ εἰσὶ ἔξω Ἡρακλέων στηλέων, ὁμουρέουσι δὲ Κυνησίοισι, οἳ ἔσχατοι πρὸς δυσμέων οἰκέουσι τῶν ἐν τῇ Εὐρώπῃ κατοικημένων· τελευτᾷ δὲ ὁ Ἴστρος ἐς θάλασσαν ῥέων τὴν τοῦ Εὐξείνου πόντου διὰ πάσης Εὐρώπης, τῇ Ἰστρίην οἱ Μιλησίων οἰκέουσι ἄποικοι.

This is enough to say concerning the story told by Etearchus the Ammonian; except that he said that the Nasamonians returned--as the men of Cyrene told me--and that the people to whose country they came were all wizards; as to the river that ran past the city, Etearchus guessed it to be the Nile; and that is but reasonable. For the Nile flows from Libya, and right through the midst of that country; and as I guess, reasoning as to things unknown from visible signs, it takes its rise from the same measure of distance as the Ister. That river flows from the land of the Celtae and the city of Pyrene through the very midst of Europe; now the Celtae dwell beyond the pillars of Heracles, being neighbours of the Cynesii, who are the westernmost of all nations inhabiting Europe. The Ister, then, flows clean across Europe and ends its course in the Euxine sea, at Istria, which is inhabited by Milesian colonists.

(Herodotus 2.33)

II. Have the following selection from Horace duplicated and read. Tell the students something about the pyramids and the land that produced them before reading the selection.

> Exegi[1] monumentum[2] aere perennius regalique situ[3]
> pyramidum altius, quod non imber edax,[4] non aquilo
> impotens possit diruere aut innumerabilis annorum
> series et fuga temporum[5].

(Horatius, CARMINA 3.30)

Notanda

1. exegi = perfeci
2. monumentum. Monumentum in hac sententia est ipsi libri ab Horatio compositi
3. regalique situ "than the regal site"
4. edax = erodens
5. fuga temporum = fuga saeculorum

CHAPTER 3 — KUSH (MEROE)

BACKGROUND INFORMATION FOR THE TEACHER

The kingdom of Kush (Meroe) is probably the least known of the ancient civilizations even though it was an independent nation for some eight hundred years (the sixth century B.C. to the beginning of the fourth century A.D.). The reason for this ignorance is its remoteness from the Mediterranean center of ancient civilization and the tendency of scholars to regard it as just a poor copy of the Egyptian. This it wasn't, for in ancient times Meroe was a vital part of the world civilization. In fact, it was a viable center for the spread of that civilization to much of the rest of Africa.

During the Middle and the New Kingdoms, the Egyptians extended their control to northern Kush, that is to Nubia from the First to the Fourth Cataract of the Nile. Egyptian influences, especially in the New Kingdom, were strong, for governors, priests, artists, and craftsmen introduced Egyptian ways. Consequently the culture of the area became completely Egyptianized. Nubians entered Egyptian service, rose high in the government, and may even have married into the royal family in the eighteenth dynasty. Even after the decline of Egypt at the end of the New Kingdom, Egyptian influence dominated Nubia and, for that matter, the rest of Kush.

Perhaps in the late ninth or early eighth, when Egyptian power was withdrawn, a Kushite kingdom was established with its capital at Napata near the Fourth Cataract. By circa 750 the rulers of Kush were strong enough to establish themselves as Pharaohs of Egypt, which they remained until 654 B.C. when they were driven out by the invading Assyrians. They returned to Napata from which they were, after more than half a century ejected by Psammetichus II in 591 B.C. (Psammetichus was a king of Egypt of the twenty-sixth dynasty, 664-525 B.C., when for a short time a native Egyptian dynasty tried to revive, with some success, the ancient glory and the classical culture. It is significant, however, that these Pharaohs had to rely on Greek mercenaries for their power; therefore the revival was ephemeral, for they in turn fell to the Persians.) The Kushite capital was thereafter established further south at Meroe between the Fifth and Sixth Cataracts. There a strong and influential state arose based on its monopoly of iron and smelting for Africa to the south. A slag heap many feet high and seven miles long has been found in the Sudan as evidence of the size and duration of this Meroitic iron industry. Conditions were right for this development, for there was both adequate surface iron ore for strip mining and sufficient wood for the charcoal needed for smelting. It was from Meroe that the use of iron and the technology for its manufacture spread to the important Nok culture of West Africa. Besides these contacts with the African interior, the existence of a port on the Red Sea (Ptolemais Theron), built by the Macedonian rulers of Egypt (the Ptolemaic dynasty, 325-40 B.C.), gave the Kushites contact with the Hellenistic east through Arabia. This is attested by the discovery of Hellenistic art objects in the Sudan.

There is little exact knowledge of events in Meroe between the establishment of the capital in the city of Meroe and the beginning of our era. Herodotus tells us that Cambyses, the Persian king who conquered Egypt, sent spies to Ethiopia for the purpose of determining if an invasion was feasible. He recounts the tale of the "Table of the Sun," a meadow outside the town of Meroe that was always full of meat, for the magistrates replenished the supply every night so that anyone who came there could eat. Cambyses tried an invasion that was turned back by the harshness of the country. (The name of the land used by Herodotus and other classical writers, Ethiopia, should not cause us to confuse Meroe in what is now the Sudan with modern Ethiopia to the southeast.) A later Greek writer, Diodorus, mentions a Meroitic practice of ritual murder of the king by priests, a practice that reflects the African concept of the right of revolt. The Greek historian says that a King Ergamenes of the early third century B.C. ended this practice by having his soldiers kill the priests. It appears that this king had some Greek education.

The next writer to give us important information on Meroe is Strabo who tells us of a war between the Meroites and the Romans under the Emperor Augustus' governor of Egypt, Gaius Petronius. Strabo mentions the Meroitic leader as being a queen named Candace. We also hear of her in the New Testament (Acts) where a eunuch who was a servant of "Candace, queen of the Ethiopians" is mentioned as being baptized. The name Candace was probably the title of the Meroitic queens who seemed to have had great authority. Again, in the African tradition, women were held in high esteem. (How many modern-day Candy's know that they bear the throne name of African queens?) Pliny in his HISTORIA NATURALIS and Dio Cassius also mention Petronius' campaign. Seneca the Younger tells of two centurions who were sent by Nero to scout out Meroe for a possible invasion. They returned with the report that a campaign into Meroe would be dangerous and difficult. So the kingdom was spared Roman occupation.

Signs of Roman and Greek presence have been found in Meroe itself: some Greek graffiti, a Latin inscription, and a bust of the Emperor Augustus that may have been taken as a war trophy in a raid on Aswan. But the history of Meroe from the reign of Nero to the end of the kingdom is pretty much blank, for there are few further mentions of the land in classical literature. Unfortunately the hieroglyphic writing of the Meroites has not as yet been deciphered; it is still like Etruscan, a largely unknown language. But progress is being made in understanding it, and perhaps fairly soon this important but little known ancient kingdom will reveal its secrets. We do know, however, that the kings of Meroe were carefully buried in small pyramids, for they, as Africans, believed in an afterlife.

It was another African people who brought the Meroitic state to an end when King Aezanes (c. A.D. 325-375) of Axum, a state to the southeast that has over the centuries developed into the modern kingdom of Ethiopia, annexed it to his growing kingdom.

SUGGESTIONS FOR TEACHERS IN LOWER AND MIDDLE SCHOOLS

I. Ask if there are any girls named Candy in the class. Ask if the pupils know of anyone with this name. Tell them about Candace and the civilization of Meroe in simple terms.

II. Stage the following playlet on the Roman expedition to Meroe. Give the pupils some background on Meroe before the playlet begins:

(Two Roman centurions enter the throne room of Nero.)

Two centurions: Ave, Caesar!
Nero (to each of them): Ave! Ave!
Vadete in Africam.
Vadete in Meroen.
De hac terra multa mihi narrate.
Two centurions: In Africam? In Meroen?
Nero: Ita, in Africam, in Meroen.
Multa mihi narrate.
Two centurions: Ita (they bow profoundly).
Vale, Caesar.

(The centurions make a long trip to Meroe. They look around at the people and the cities. They return to Rome and Nero's palace.)

Two centurions: Ave, Caesar!
Nero (to each): Ave! Ave!
First centurion: Meroe est terra periculosa.
Second centurion: Ita, Mero est terra periculosa.
First centurion: Est periculosa, et longinqua.
Second centurion: Ita.
Nero: Gratias.
First centurion: Mihi placet. Vale!
Second centurion: Mihi placet. Vale!

Some English words related to the Latin words found in this playlet are: placebo, placate, perilous, peril, terrain, terra cotta, czar, kaiser, multisensory, multisided, narration, narrate. These English derivatives should be presented or reviewed in the fashion recommended in the Instructional Services publications ROMANI VIVENTES ET DICENTES and VOCES DE OLYMPO.

SUGGESTIONS FOR TEACHERS IN UPPER SCHOOLS

I. Tell the students what is known about Meroe. Explain that Meroe was a mediator of Egyptian culture between Egypt and other parts of Africa because of its contact with peoples and regions situated further south. Invite them to suggest situations in which modern nations serve as cultural mediators, e.g., the Soviet Union joins Asian with European culture, Australia brings British culture to New Guinea, the Philippines and Japan bring American culture to Asia.

II. Explain why the Romans decided not to make Meroe part of their Empire. Discuss the wisdom of a great power refusing to become involved in a war that would be fought in a remote place with few tangible benefits emerging from victory. Invite the pupils to compare and contrast Roman non-involvement in Meroe with American involvement in Vietnam. Point out that some authorities see no analogy between the two situations.

III. Duplicate the following passage from Herodotus for the pupils to read or read the passage aloud in Greek and in English. Explain that Herodotus, "the father of history" was a Greek who left us much interesting information about Africa. Explain and discuss the passage

A Journey from Egypt to Meroe

Ἄλλου δὲ οὐδενὸς οὐδὲν ἐδυνάμην πυθέσθαι. ἀλλὰ τοσόνδε μὲν ἄλλο ἐπὶ μακρότατον ἐπυθόμην, μέχρι μὲν Ἐλεφαντίνης πόλιος αὐτόπτης ἐλθών, τὸ δὲ ἀπὸ τούτου ἀκοῇ ἤδη ἱστορέων. ἀπὸ Ἐλεφαντίνης πόλιος ἄνω ἰόντι ἄναντες ἐστὶ χωρίον· ταύτῃ ὦν δεῖ τὸ πλοῖον διαδήσαντας ἀμφοτέρωθεν κατά περ βοῦν πορεύεσθαι· ἢν δὲ ἀπορραγῇ τὸ πλοῖον οἴχεται φερόμενον ὑπὸ ἰσχύος τοῦ ῥόου. τὸ δὲ χωρίον τοῦτο ἐστὶ ἐπ' ἡμέρας τέσσερας πλόος, σκολιὸς δὲ ταύτῃ κατά περ ὁ Μαίανδρος ἐστὶ ὁ Νεῖλος· σχοῖνοι δὲ δυώδεκα εἰσὶ οὗτοι τοὺς δεῖ τούτῳ τῷ τρόπῳ διεκπλῶσαι. καὶ ἔπειτα ἀπίξεαι ἐς πεδίον λεῖον, ἐν τῷ νῆσον περιρρέει ὁ Νεῖλος· Ταχομψὼ οὔνομα αὐτῇ ἐστι. οἰκέουσι δὲ τὰ ἀπὸ Ἐλεφαντίνης ἄνω Αἰθίοπες ἤδη καὶ τῆς νήσου τὸ ἥμισυ, τὸ δὲ ἥμισυ Αἰγύπτιοι. ἔχεται δὲ τῆς νήσου λίμνη μεγάλη, τὴν πέριξ νομάδες Αἰθίοπες νέμονται· τὴν διεκπλώσας ἐς τοῦ Νείλου τὸ ῥέεθρον ἥξεις, τὸ ἐς τὴν λίμνην ταύτην ἐκδιδοῖ. καὶ ἔπειτα ἀποβὰς παρὰ τὸν ποταμὸν ὁδοιπορίην ποιήσεαι ἡμερέων τεσσεράκοντα· σκόπελοί τε γὰρ ἐν τῷ Νείλῳ ὀξέες ἀνέχουσι καὶ χοιράδες πολλαί εἰσι, δι' ὧν οὐκ οἷά τε ἐστὶ πλέειν. διεξελθὼν δὲ ἐν τῇσι τεσσεράκοντα ἡμέρῃσι τοῦτο τὸ χωρίον, αὖτις ἐς ἕτερον πλοῖον ἐσβὰς δυώδεκα ἡμέρας πλεύσεαι, καὶ ἔπειτα ἥξεις ἐς πόλιν μεγάλην τῇ οὔνομα ἐστὶ Μερόη· λέγεται δὲ αὕτη ἡ πόλις εἶναι μητρόπολις τῶν ἄλλων

> Αἰθιόπων. οἱ δ' ἐν ταύτῃ Δία θεῶν καὶ Διόνυσον μούνους σέβονται, τούτους τε μεγάλως τιμῶσι, καί σφι μαντήιον Διὸς κατέστηκε· στρατεύονται δὲ ἐπεάν σφεας ὁ θεὸς οὗτος κελεύῃ διὰ θεσπισμάτων, καὶ τῇ ἂν κελεύῃ, ἐκεῖσε.

From no other man could I learn anything. But this much I learnt by the farthest inquiry that I could make, by my own travel and sight as far as the city of Elephantine, and beyond that by question and hearsay:--Beyond Elephantine,[1] as one travels inland, the land rises. Here one must pass with the boat roped on both sides as men harness an ox; and if the rope break, the boat is carried away by the strength of the current. This part of the river is a four days' journey by boat, and the Nile here is winding like the Maeander,[2] a length of twelve schoeni must be passed in the aforesaid fashion. After that you will come to a level plain, where there is an island in the Nile, called Tachompso.[3] Above Elephantine the country now begins to be inhabited by Ethiopians, and half the people of the island are Ethiopians and half Egyptians. Near to the island is a great lake, on the shores of which dwell nomad Ethiopians. Having crossed this, you will come to the stream of the Nile, which issues into this lake. Then you will disembark and journey along the river bank for forty days; for there are sharp projecting rocks in the Nile and many reefs, through which no boat can pass. Having traversed this part in forty days as I have said, you will take boat again and so travel for twelve days till you come to a great city called Meroe, which is said to be the capital of all Ethiopia.[4] The people of the place worship no other gods but Zeus and Dionysus[5]; these they greatly honour, and they have a place of divination sacred to Zeus; they send out armies whenever and whithersoever this god by oracle commands them.[6]

(Herodotus 2.29)

Notanda

1. The town of Elephantine (City of Elephants) is the place where the Nubians brought their ivory to exchange for Egyptian products.

2. The windings of the Maeander through literature are still fantastic. By the age of Augustus the word "Maeander" had come to be used in its modern generic sense.

3. According to Strabo the land which was inhabited commonly by the Egyptians and Ethiopians was at Philae and not at the island of Tachompso.

4. Not far from Meroe at Dunkalah were numerous pyramids showing the cities to be very ancient. The Egyptian kings of the twelfth and eighteenth dynasties established a capital at Napata; Meroe, initially the seat of an independent kingdom became the sole capital at the time of Herodotus, but lost its significance at the time of the Roman Empire.

5. These were the chief gods but not the only gods (Zeus = Ammon; Dionysus = Osiris).

6. The priests in Ethiopia actually gained supreme power since they received and passed on the commands of the gods.

CHAPTER 4 — CARTHAGE

BACKGROUND INFORMATION FOR THE TEACHER

I. CARTHAGE BEFORE THE PUNIC WARS

The peoples who occupied North Africa from Egypt to the Atlantic in early ancient times are known as the Libyans (latter day Berbers). They first appear in recorded history in the thirteenth century when the Egyptians underwent a series of attacks from the Libu to the west. These were nomadic peoples organized on a tribal or clan basis. But North Africa was to be brought into the mainstream of world history mainly by two peoples who came from the northwestern and the eastern shores of the Mediterranean Sea: the Phoenicians who came first in the twelfth century and the Greeks who appeared in the seventh century.

The Phoenicians were a Semitic people who lived in what is now Lebanon. The original ethnological table preserved by Moses gives the names and the nations recognized by him as being the descendants of Ham (Noah's son). The fourth son is Canaan. His most distinguished son was Zidon (Sidon), from whom came the Phoenicians. The Phoenicians were one of the earliest of commercial nations, a people who developed the arts at home and plied the Mediterranean and even the Atlantic. They reached such places as Cornwall, England and the coast of Guinea in West Africa. They may have even circumnavigated Africa and reached the shores of Central America. By the twelfth century B.C. they had founded colonies on the Atlantic coast of Morocco and at Gades (Cadiz) on the Spanish Atlantic coast. (Ancient colonies, both Phoenician and Greek, were independent political entities that owed no political allegiance to their founding cities.) Soon much of the litoral of the western Mediterranean was dotted with Phoenician (Punic) city-states. The oldest of these on the North African coast was Utica; the most important was Carthage (Kart Hadast = New Town) which eventually extended its power over the other Punic cities of the western Mediterranean. This great city-state was founded in the ninth century B.C. in the area of what is present-day Tunisia. Naturally enough the influence of the Phoenicians, especially the Carthaginians, on the neighboring Libyan tribes was great, for the Libyans either became subjects or allies with whom the Phoenicians married and from whom they recruited mercenaries for their armies. Thus a mixed lower class was developed who are known as the Libyo-Phoenicians.

There are various Greek traditions on the founding of Carthage but the Roman tradition is best expressed in the magnificent Book 4 of Vergil's AENEID. This tells of the city's foundation by the Tyrian princess Dido who fled from her brother Pygmalion. Pygmalion was a historical King of Tyre. While Dido was building her new city she was visited by Aeneas, the Trojan nobleman who was heading for central Italy. Dido fell in love with Aeneas. Vergil recounts in stirring poetry the story of their separation.

In their expansion of trade and power the Carthaginians struggled with the Greeks, especially for the control of the island of Sicily. The Carthaginians held the western tip, whereas the rest of the island was controlled by Greek cities with the great city of Syracuse on the eastern coast exercising a general hegemony over them. From the eighth century to the sixth the Greeks had been colonizing the Mediterranean litoral on places where the Phoenicians had not settled. In the seventh century B.C. they established prosperous colonies in Cyrenaica (modern Libya next to Egypt) where they exploited the agricultural possibilities of the coastal area and developed their peculiar political and cultural institutions in close association with the neighboring Libyans. An attempt in the sixth century to expand westward into what is now Algeria was repulsed by the Carthaginians.

One of the bases for Carthaginian power was its extensive trade. The principal commodities were textiles, purple dye (Tyrian purple), pottery, glassware, ivory, precious stones, and gold. One trader, Hanno, even carried this commerce down the west coast of Africa to the Guinea coast, and trade caravans penetrated deep into the Sahara. But another source of wealth, almost as important to the Carthaginian state as trade, were the large plantations in Africa itself. The Charthaginians had created a plantation system, that is large scale, capitalistically organized agriculture, that was based on Libyan and Libyo-Phoenician labor. This system later became the model for the Roman latifundia system which was dependent on slave labor. This two-way orientation created a split within the Carthaginian state between the commerce oriented imperialists and the more isolationist land holding interests.

The city of Carthage around 300 B.C. was the epitome of grandeur and pomp. It contained several imposing temples, a fortress, and many magnificent buildings. It possessed libraries, baths, restaurants, and theaters.

The religion of the Carthaginians was basically the Canaanite religion described in the Bible. The Greeks and the Romans found it abominable because of its brutality and child sacrifices. One of the Carthaginian gods named Baal Amon is mentioned in the Bible and appears in Carthaginian names such as Hannibal and Hasdrubal.

II. THE PUNIC WARS

Rome and Carthage were at one time allies against a common enemy named Pyrrhus who was a Greek king seeking control of Sicily. Pyrrhus won two costly battles against the Romans (whence our term "Pyrrhic victory"). Rome was aided by a Carthaginian fleet. Pyrrhus was eventually forced to conclude a hasty treaty with Rome.

Soon after the war against Pyrrhus, the Carthaginian Empire came in conflict with the growing power of Rome and the Punic Wars were fought (264-241 B.C.; 218-202 B.C.; 149-146 B.C.). Carthage lost all three wars. The last of these brought her utter destruction (the Romans even sowed salt in the soil of the city and pronounced it cursed; therefore the term "Carthaginian peace"). One advantage that the Carthaginians had in these wars was that their officers were true professionals: Hamilcar Barca and his son Hannibal; one disadvantage was that the Carthaginians depended almost entirely on mercenary troops.

The Third Punic War (149-146 B.C.) which resulted--as was said--in the utter destruction of Carthage was brought about largely at the urging of the conservative senator Cato the Elder. Fearing the growing might and prosperity of Carthage he finished all his senate speeches with the famous words Carthago delenda est. ("Carthage must be destroyed").

III. ROMAN CARTHAGE

When in 146 B.C. the Romans established themselves in Africa, they did not destroy Punic culture. In fact, one of the most interesting features of North African history is the perseverence of Punic civilization. Cities like Utica flourished. But the chief inheritors of this civilization were the Berber (Libyan) kingdoms which had been influenced over the centuries by the more developed Phoenicians. Punic writings remained at least up to the time of St. Augustine (late fourth and early fifth centuries A.D.) and Punic religious rites such as child sacrifice are reported in the second century A.D. A story is told of Julius Caesar, who in 46 B.C., as he was camping near the ruins of Carthage, dreamed of a great army of men and heard their bitter weeping. When he awoke he planned the rebuilding of Carthage. The Roman people, however, firmly believed that Carthage and anything connected with it was cursed, and when Caesar was assassinated, the murder only confirmed the notion that the city was cursed. The will of the dead took precedence in the Roman tradition over a curse. The rebuilding of the city was accomplished.

With the establishment of the Roman Empire along the whole North African coast and the rebuilding of Carthage, the area was pulled into a close political, economic, and social unit. North Africa, together with Egypt, became the chief granary for the city of Rome, and great attention was paid to agriculture. The area was prosperous, reaching its height of prosperity in the third century A.D. under the Severan emperors who were themselves of North African descent. Most of the magnificent Roman buildings of North Africa at Leptis, Timgad, Sabratha, and Volubilis were constructed in this period. This process of Romanization, however, was confined mostly to the coast. Since there were no natural barriers between Roman and non-Roman North Africa, Roman prosperity and control was always threatened by incursions from desert tribesmen such as the Garamantes and the Gaetuli who desired loot and grazing lands. To contain these tribes the Romans did what they had done on the Rhine and the Danube: construct a line of forts, (the limes), manned by soldier-farmers, many of whom were Libyo-Phoenicians. The Romans even imported the camel from Asia as mounts for their patrols. At various times they sent military-trading expeditions into the Sahara, the most famous of which were those of Cornelius Balbus in 19 B.C., and of Septimius Flaccus and Julius Maternus a half century later. From the middle of the fourth century, when the Empire was rapidly Christianizing under Christian emperors, North Africa was torn with religious schisms, persecutions, and rebellions. In fact, one such schismatic group, the Donatist sect, formed the basis for an African, that is Libyo-Phoenician, protonationalist revolt. Naturally the central government was weakened so that two Libyan tribes, the Mazices and the Austuriani, now riding camels, were able to overrun and plunder much of North Africa. This made it easy for the Vandals, a Germanic tribe, to conquer the Roman provinces. The Vandals maintained a kingdom that came under attack by another tribe, the Leuathae, in the sixth century. In this century the remaining Eastern Roman Empire (the Western Empire was by now defunct) under Justinian restored order. But Roman rule was now no longer effective and in the seventh century North Africa, as well as Egypt, fell to the Moslem Arabs. Christianity hung on, however, another five hundred years. Probably the most remarkable phenomenon of this long period of North African history is the tenacity of this long period of North African history is the tenacity of the Berbers in retaining their ethnic identity and freedom. Invaders have come and gone, but the Berbers remain.

SUGGESTIONS FOR TEACHERS IN LOWER AND MIDDLE SCHOOLS

I. Introduce the following Latin dialogue audio-lingually in the usual fashion. This may be taught in connection with Unit 7 of ROMANI VIVENTES ET DICENTES where the geography of Africa is presented.

Quis Carthaginem aedificavit?
Regina Dido Carthaginem aedificavit.
Suntne multae naves Carthagini?
Ita, sunt multae naves Carthagini.
Quae verbal dixit Cato de Carthagine?
Carthago delenda est.

The following English words connected with Latin words in the above dialogue should be taught: edifice, edify, Regina, naval, navigator, delete, deletion, verb, verbal, verbose.

II. Teach the following song to the tune of the U. S. Marine Corps hymn. Tell the pupils that perhaps the Romans on their way to Carthage may have sung songs similar to this. Fill the pupils in on the history of Carthage as a prelude to the song.

Jam a castris in Britannia
usqu'ad litus Africae,
gerimus nos bella patriae,
terra firma marique,
gloriae Romanae gratia,
pacisque Imperii.
Nunc iterum repetimus
"Carthago delenda est."

III. In connection with Unit 7 of ROMANI VIVENTES ET DICENTES where the geography of Africa is introduced, tell the children in simple terms about the history of Carthage. Invite them to write reports on Carthage based on encyclopaedias and other books available in the school IMC.

SUGGESTIONS FOR TEACHERS IN UPPER SCHOOLS

I. After discussing the history of Carthage, hold a seminar on the following questions:

A. How would the history of the world have been affected by a Carthaginian victory in the Punic wars?

B. Compare and contrast the Roman occupation of Northern Africa with the British occupation of India, the American occupation of the West, the conquest of Europe by Hitler, and the establishment of colonial empires in Africa by various European countries. To what extent was the Roman occupation of Carthage justified?

C. To what extent was Cato's refrain Carthago delenda est irrational? Can it be compared to slogans like "The U.S.A.--Love it or leave it" or "Why not victory?"

II. Invite the pupils to do research on modern Tunisia--comparing and contrasting its problems and potentials with the Carthaginian Empire.

III. When reading Livy's account of the Hannibalic war in USING LATIN 2, the teacher may wish to discuss Carthage's history and read to the pupils--in Greek and in English--Strabo's account of Carthage's history. The teacher may wish to duplicate the Greek text and distribute it to the pupils.

The History of Carthage

Κτίσμα δ' ἐστὶ Διδοῦς ἀγαγούσης ἐκ Τύρου λαόν· οὕτω δ' εὐτυχὴς ἡ ἀποικία τοῖς Φοίνιξιν ὑπῆρξε καὶ αὕτη καὶ ἡ μέχρι τῆς Ἰβηρίας τῆς τε ἄλλης καὶ τῆς ἔξω Στηλῶν, ὥστε τῆς Εὐρώπης ἔτι νῦν τὴν ἀρίστην νέμονται Φοίνικες κατὰ τὴν ἤπειρον καὶ τὰς προσεχεῖς νήσους, τήν τε Λιβύην κατεκτήσαντο πᾶσαν, ὅσον μὴ νομαδικῶς οἷόν τ' ἦν οἰκεῖν. ἀφ' ἧς δυνάμεως πόλιν τε ἀντίπαλον τῇ Ῥώμῃ κατεσκευάσαντο καὶ τρεῖς ἐπολέμησαν μεγάλους πρὸς αὐτοὺς πολέμους. γένοιτο δ' ἂν εὔδηλος ἡ δύναμις αὐτῶν ἐκ τοῦ ὑστάτου πολέμου, ἐν ᾧ κατελύθησαν ὑπὸ Σκιπίωνος τοῦ Αἰμιλιανοῦ, καὶ ἡ πόλις ἄρδην ἠφανίσθη. ὅτε γὰρ ἤρξαντο πολεμεῖν τοῦτον τὸν πόλεμον, πόλεις μὲν εἶχον τριακοσίας ἐν τῇ Λιβύῃ, ἀνθρώπων δ' ἐν τῇ πόλει μυριάδας ἑβδομήκοντα· πολιορκούμενοι δὲ καὶ ἀναγκασθέντες τραπέσθαι πρὸς ἔνδοσιν πανοπλιῶν μὲν ἔδοσαν μυριάδας εἴκοσι, καταπελτικὰ δὲ ὄργανα τρισχίλια, ὡς οὐ πολεμηθησόμενοι. κριθέντος δὲ πάλιν τοῦ ἀναπολεμεῖν, ἐξαίφνης ὁπλοποιίαν συνεστήσαντο, καὶ ἑκάστης ἡμέρας ἀνεφέροντο θυρεοὶ μὲν ἑκατὸν καὶ τετταράκοντα πεπηγότες, μάχαιραι δὲ τριακόσιαι καὶ λόγχαι πεντακόσιαι, χίλια δὲ βέλη καταπελτικά, τρίχα δὲ τοῖς καταπέλταις αἱ θεράπαιναι παρεῖχον· ἔτι τοίνυν ναῦς ἔχοντες δώδεκα ἐξ ἐτῶν πεντήκοντα κατὰ τὰς ἐν τῷ δευτέρῳ πολέμῳ συνθήκας, τότε, καίπερ ἤδη συμπεφευγότες εἰς τὴν Βύρσαν, ἐν διμήνῳ κατεσκευάσαντο ναῦς ἑκατὸν εἴκοσι καταφράκτους, καὶ τοῦ στόματος τοῦ Κώθωνος φρουρουμένου, διώρυξαν ἄλλο στόμα, καὶ προῆλθεν αἰφνιδίως ὁ στόλος· ὕλη γὰρ ἦν ἀποκειμένη παλαιὰ καὶ τεχνιτῶν πλῆθος προσεδρεῦον καὶ σιταρχούμενον δημοσίᾳ. τοιαύτη δ' οὖσα Καρχηδὼν ὅμως ἑάλω καὶ κατεσκάφη. τὴν δὲ χώραν, τὴν μὲν ἐπαρχίαν ἀπέδειξαν Ῥωμαῖοι, τὴν ὑπὸ τοῖς Καρχηδονίοις, τῆς δὲ Μασανάσσην ἀπέδειξαν κύριον καὶ τοὺς ἀπογόνους τοὺς περὶ Μικίψαν. μάλιστα γὰρ ἐσπουδάσθη παρὰ τοῖς Ῥωμαίοις ὁ Μασανάσσης δι' ἀρετὴν καὶ φιλίαν· καὶ γὰρ δὴ καὶ οὗτός ἐστιν ὁ τοὺς Νομάδας πολιτικοὺς κατασκευάσας καὶ γεωργούς, ἔτι δ' ἀντὶ τοῦ λῃστεύειν διδάξας στρατεύειν. ἴδιον γάρ τι τοῖς ἀνθρώποις συνέβη τούτοις· χώραν γὰρ οἰκοῦντες εὐδαίμονα, πλὴν τοῦ θηρίοις πλεονάζειν, ἐάσαντες ἐκφέρειν ταῦτα καὶ τὴν γῆν ἐργάζεσθαι μετὰ ἀδείας ἐπ' ἀλλήλοις ἐτρέποντο, τὴν δὲ γῆν τοῖς θηρίοις ἀφεῖσαν. οὕτω δ' αὐτοῖς συνέβαινε πλάνητα καὶ μετανάστην βίον ζῆν, μηδὲν ἧττον τῶν ὑπὸ ἀπορίας καὶ λυπρότητος τόπων ἢ ἀέρων εἰς τοῦτο περιισταμένων τῶν βίων, ὥστε καὶ ἴδιον τοῦθ' εὑρίσκεσθαι τοὔνομα τοὺς Μασαισυλίους· καλοῦνται γὰρ Νομάδες. ἀνάγκη δὲ τοὺς τοιούτους εὐτελεῖς εἶναι τοῖς βίοις καὶ τὸ πλέον ῥιζοφάγους ἢ κρεωφάγους, γάλακτι δὲ καὶ τυρῷ τρεφομένους. ἠρημωμένης δ' οὖν ἐπὶ πολὺν χρόνον τῆς Καρχηδόνος, καὶ σχεδόν τι τὸν αὐτὸν χρόνον, ὅνπερ καὶ Κόρινθος, ἀνελήφθη πάλιν περὶ τοὺς αὐτούς πως χρόνους ὑπὸ Καίσαρος τοῦ Θεοῦ, πέμψαντος ἐποίκους Ῥωμαίων τοὺς προαιρουμένους καὶ τῶν στρατιωτῶν τινας, καὶ νῦν εἴ τις ἄλλη καλῶς οἰκεῖται τῶν ἐν Λιβύῃ πόλεων.

Carthage was founded by Dido, who brought a host of people from Tyre. The colonisation proved to be so fortunate an enterprise for the Phoenicians, both this at Carthage and that which extended as far as Iberia[1]--I mean the part of Iberia outside the Pillars[2] as well as the rest of it--that even to this day the best part of continental Europe and also the adjacent islands are occupied by Phoenicians; and they also gained possession of all that part of Libya which men can live in without living a nomadic life. From this dominion they not only raised their city to be a rival of Rome, but also waged three great wars against the Romans. Their power might become clearly evident from the last war, in which they were defeated by Scipio Aemilianus and their city was utterly wiped out. For when they began to wage this war they had three hundred cities in Libya and seven hundred thousand people in their city; and when they were being besieged and were forced to resort to surrender, they gave up two hundred thousand full suits of armour and three thousand[3] catapults, on the assumption that they would not be engaged in war again; but when they resolved to renew the war, they suddenly organised the manufacture of arms, and each day produced one hundred and forty finished shields, three hundred swords, five hundred spears, and one thousand missiles for the catapults; and the women-servants furnished hair for the catapults.[4] Furthermore, although from fifty years back they had possessed only twelve ships, in accordance with the treaty made at the second war, they then, although they had already fled together for refuge into the Byrsa,[5] built one hundred and twenty decked ships in two months; and since the mouth of Cothon[6] was being guarded, they dug another mouth through and their fleet sallied forth unexpectedly; for old timber had been stored away in readiness and a large number of skilled workmen, maintained at public expense, had been lying in wait for this occasion. But though Carthage was so resourceful, still it was captured and rased to the ground. As for the country, the Romans proclaimed one part of it a Province, I mean the part which had been subject to the Carthaginians, and appointed as sovereign of the other part Masanasses, as also his descendants, the house of Micipsas; for Masanasses was held in very high respect among the Romans because of his valour and friendship; and indeed it was he who transformed the Nomads into citizens and farmers, and taught them to be soldiers instead of brigands. For a peculiar thing had happened in the case of these people, that is, although they lived in a country blest by nature, except for the fact that it abounded in wild animals, they would forbear to destroy these and thus work the land in security, and would turn against one another,

---

Notanda

1. Iberia = Spain
2. Pillars, i.e., the Pillars of Hercules as the Straits of Gibraltar were called.
3. Most of these figures are apparently not to be strictly interpreted.
4. Hairs were used to make ropes.
5. Byrsa was a citadel on a hill.
6. Cothon was the artificial inner harbor of Carthage.

abandoning the land to the wild animals. In this way it came to pass that they kept leading a wandering and migratory life, no less so than peoples who are driven by poverty and by wretched soil or climate to resort to this kind of life; so that the Masaesylians have obtained this as their special designation, for they are called Nomades.[7] Such people of necessity must lead a frugal life, being more often root-eaters than meat-eaters, and using milk and cheese for food. Be that as it may, Carthage for a long time remained desolate, about the same length of time as Corinth, but it was restored again at about the same time as Corinth by the deified Caesar, who sent thither as colonists such Romans as preferred to go there and some soldiers; and now it is as prosperous a city as any other in Libya.

(Strabo 17.3.15)

Notanda

7. The Nomades were the Numidians.

IV. Duplicate and distribute the following passages from Vergil's AENEID. Read and discuss the passages with the pupils.

Carthage: Juno's Favorite

Urbs antiqua fuit, Tyriī[1] tenuēre[2] colōnī,
Karthāgō, Ītaliam contrā Tiberīnaque longē
ōstia[3], dīves opum[4] studiīsque asperrima bellī;
quam Iūnō fertur terrīs magis omnibus ūnam
posthabitā coluisse Samō[5]; hīc illius arma,[6]
hīc currus fuit; hoc rēgnum dea gentibus esse,
sī quā fāta sinant, iam tum tenditque fovetque.[7]

(Vergil, AENEID 1.12-18)

Notanda

1. Tyrii: Incolae Carthaginis a Tyro venerunt.

2. tenuēre = tenuerunt

3. Italiam contra Tiberinaque longe ostia = respiciens a longe versus Italiam et ostium fluminis Tiberini

4. dives opum: Carthago habebat divitias

5. quam . . . . samo = dicitur Iunonem amavisse Carthaginem solam plus quam omnes alias terras, ne Samō quidem excepta. ('Samo' (insula in Mari Aegaeo) est in casu ablativo, generis feminini)

6. hic illius arma = ibi (fuerunt) arma Iunonis

7. hoc regnum .... foretque: Sententia ita reconstrui potest: Juno dea iam tum voluerunt hanc urbem (Karthaginem) esse regnum omnibus gentibus, sed fata voluerunt Romam esse regnum.

Respondete Latine

1. Qualis urbs fuit?
2. Ubi fuerunt arma illius?
3. Ubi fuit currus illius?

Dido's Curse on Aeneas

Exoriare[1] aliquis nostris ex ossibus ultor,[2]
qui face Dardanios[3] ferroque sequare[4] colonos,
nunc, olim, quocumque dabunt se[5] tempore vires.
Litora litoribus contraria,[6] fluctibus undas
imprecor, arma armis; pugnent ipsique[7] nepotesque."

(Vergil, AENEID 4. 625-629)

Notanda

1. Exoriare = Exoriaris "rise up"

2. ultor: Haec secunda prophetia Didonis adimpleta est secundo Bello Punico, quando Hannibal exortus est sicut 'ultor' Didonis, uti dici possit, et Romam ad limen ruinae coegit.

3. Dardanios = Troianos

4. sequare = sequaris

5. dabunt se = dabuntur

6. contraria se refert mon solum ad 'litora', sed etiam ad 'undas' et ad 'arma'

7. ipsique: '-que' ne consideretur

Respondete Latine

1. Ex cujusnam ossibus exoriatur aliquis ultor?
2. Quis exoriatur?
3. Quibus auxiliis Dardanios colonos sequatur?
4. Quando exoriatur et eos sequatur?
5. Quid faciant ipsi nepotesque?
6. Quinam pugnent?

CHAPTER 5 — AXUM

BACKGROUND INFORMATION FOR THE TEACHER

In the highland region of what is modern-day Ethiopia a comparatively civilized Semitic people from Yemen (southern Arabia) across the Red Sea settled in the seventh century B.C. around a center called Axum. These newcomers called themselves Habashat (hence Abyssinia) and over the centuries they mixed with the existing peoples to form a new type. This accounts for the fact that most present-day Ethiopians, while black, have aquiline features. Before the fourth century B.C. these peoples lived in a group of small states around Axum, but in that century they coalesced under the ruler of Axum. This dynasty claimed to be descended from Solomon through Menelik, his son by the Queen of Sheba. (Sabaea is an ancient name for Arabia.) Menelik was supposed to have brought the Ark of the Covenant to Axum. Strangely enough, however, until the fourth century of our era the Axumites were pagans, whose god was not the God of Israel but the gods of South Arabia.

From the first half of the second century B.C. there was considerable trading activity from the Ptolemaic pharaohs of Egypt, and the Ptolemaic port of Ptolemais Theron served as a magnet for Axumite as well as Meroitic trade. A Greek document from the first century A.D., the PERIPLUS OF THE ERYTHRAEAN SEA (SAILING DIRECTIONS OF THE INDIAN OCEAN), tells us that Axum was a collecting center for ivory and elephants from Inner Africa. (The Elephants were very important in the Helleristic world as they were used in war.) Greek seems to have been the language of trade in the area and it was used in official records up to the fourth century A.D. The Greek and Roman contact with the Axumites was frequent, for as many as one ship every three days visited the kingdom.

In A.D. 333 Christianity was introduced to Axum by a Syrian monk named Frumentius. The tradition states that the monk visited the famous patriarch of the Alexandrine Church, Saint Athanasius, who joined the new Axumite Church to the Coptic. To this day the Coptic rite is used in Ethiopia. The king who converted to Christianity was the Aezanes who destroyed the Kingdom of Meroe.

It is quite strange that the Kingdom of Axum, situated so as to receive influences from Greek and Roman Egypt and Meroe, acquired so little from them. The basic element always was the south Arabian, as shown by the original Axumite religion and by Axumite art and architecture, which resembles the Sabaean. Another remarkable thing is that the kingdom has managed to survive to the present day as a Christian state with a king, Haile Selassi, who still claims, as the Lion of Judah, descent from King Solomon. In fact, the Kingdom of Ethiopia is the oldest extant kingdom in the world; its political integrity was violated only once when between 1936 and 1941 it was occupied by the Italians. Besides these remarkable cultural and political feats, it was the Ethiopians who in their highlands developed both the strain of cattle and the milking techniques that together with the iron technology from Meroe, were to change the economy and way of life of Africa to the south.

In the realm of art, Axum was famous for its obelisks. These are pre-Christian and served as gravestones and memorials. They are regarded by some experts as phallic symbols. The perfection attained by the largest of these obelisks is expressed not only in the immense technical skill required in cutting, moving, and erecting these colossal single blocks of granite, but especially in their beautiful sculpturing, rich decoration, and multistory towers. The largest in the world is at Axum. It is 110 feet high but was broken in a fall. The largest obelisk still standing there is 70 feet high. Between the Baths of Caracalla and the Circus Maximus in Rome stands an obelisk brought from Axum during the war between modern Italy and Ethiopia.

SUGGESTIONS FOR TEACHERS IN LOWER AND MIDDLE SCHOOLS

I. Introduce the following Latin dialogue audio-lingually:

Estne Axum in Italia?
Minime, Axum in Italia non est.
Estne Axum in Europa?
Minime, Axum in Europa non est.
Ubi est Axum?
Axum in Aethiopia est.
Ubi est Aethiopia?
Aethiopia in Africa est.
Quid est inter Aethiopiam et Arabiam?
Mare Rubrum est inter Aethiopiam et Arabiam.
Quid est ad partem occidentalem Maris Rubri?
Aethiopia et Aegyptus.
Quid est ad partem orientalem Maris Rubri?
Arabia.

Introduce or review the following English words connected with words in the dialogue: Ethiopian, interAmerican,intercontinental, occidental, oriental, ex parte, partial, rubrics, maritime, mare clausum.

II. Ask the children to do research--including map work--on Ethiopia. Encyclopaedias available in the school's Instructional Materials Center will be helpful here.

SUGGESTIONS FOR TEACHERS IN UPPER SCHOOLS

I. Tell the students what is known about Axumite obelisks. Invite them to do research on these.

II. Invite the students to do research on the present-day state of Ethiopia and on the Emperor Haile Selassi.

III. Teachers who are reading with their classes Ovid's account of Phaeton may wish to use the following passage as a point of departure for talking about Axum:

> Sanguine tunc credunt in corpora summa vocato
> Aethiopum populos nigrum traxisse colorem.

IV. After telling the pupils about Axum hold a seminar discussion on the following questions:

A. Present-day Ethiopians, while black, also evidence the characteristics of other races. Is there anything in the Axumite experience that would lead you to approve or condemn intermarriage. What is the prevalent American attitude on this subject? Does this attitude have any justification in fact? How does the Axumite attitude on intermarriage compare and contrast with prevalent attitudes in such modern countries as Brazil, South Africa, Portugal, Germany, Israel, and Ghana?

B. Modern Ethiopia has a long history behing it--descended as it is from Axum. Is it a particularly progressive country politically, economically, and socially? Is progress a necessary accompaniment of existence? Is the United States progressing? Is Britain? Is Israel? Is South Africa?

V. Duplicate the following selection from the VULGATE. Tell the students about the importance of this famous translation of the Bible into Latin. Tell the pupils about the Axumite dynasty as detailed in the BACKGROUND INFORMATION FOR THE TEACHER. Then read and discuss the following passage:

The Queen of Sheba in Jerusalem

Regina quoque Saba.[1] Cum audisset famam Salomonis, venit ut tentaret eum in aenigmatibus in Jerusalem, cum magnis opibus et camelis, qui portabant aromata, et auri plurimum, gemmasque pretiosas. Cumque venisset ad Salomonem, locuta est ei quaecumque erant in corde suo. Et exposuit ei Salomon omnia quae proposuerat: nec quidquam fuit, quod non perspicuum ei fecerit.

Quae postquam vidit, sapientiam scilicet Salomonis et domum quam aedificaverat necnon et cibaria[2] mensae ejus et habitacula servorum et officia ministrorum ejus et vestimenta eorum, pincernas[3] quoque et vestes eorum, et victimas quas immolabat in domo Domini. Non erat prae stupore ultra in ea spiritus. Dixitque ad regem: "Verus est sermo, quem audieram in terra mea de virtutibus et sapientia tua. Non credebam narrantibus donec ipsa venissem et vidissent oculi mei et probassem vix medietatem[4] sapientiae tuae mihi fuisse narratam. Vicisti famam virtutibus tuis. Beati viri tui et beati servi tui, qui assistunt coram te omni tempore et audiunt sapientiam tuam. Sit Dominus Deus tuus benedictus qui voluit te ordinare super thronum suum, regem Domini Dei tui. Quia diligit Deus Israel et vult servare eum in aeternum, idcirco posuit te super eum regem ut facias judicia atque justitiam". Dedit autem regi centum viginti talenta auri et aromata multa nimis, et gemmas pretiosissimas. Non fuerunt aromata talia ut haec, quae dedit regina Saba regi Salomoni.

(II CHRONICLES 9.1-9)

Notanda

1. Saba "of Sheba"
2. cibaria = cibus
3. pincernas = portatores poculi
4. medietatem = dimidiam partem

Respondete Latine

1. Quis venit ad Salomonem?
2. Quid portabant cameli reginae Saba?
3. Quid locuta est Regina Salomoni?
4. Quid dedit regi?

CHAPTER 6 — AFRICA IN THE OLD TESTAMENT

BACKGROUND INFORMATION FOR THE TEACHER

Africa in the Old Testament appears rather frequently in references to Egypt, and less frequently, to Ethiopia. Ethiopia was more remote and less known.

Intermarriage with Africans was frequent. In GENESIS, 16 there is the story of Hagar, the maid of Sarai, the wife of Abram. Sarai had been unable to conceive a child and gave Hagar, her maid, to her husband Abram to be his wife. Hagar conceived. This angered Sarai, and Sarai had Hagar banished. Hagar's son was Ishmael, of whom it was said "And he will be a wild man; his hand will be against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren."

The story of Joseph and his brothers is the foreshadowing of the Hebrews' captivity in Egypt. He is taken by the Midianites and sold to Potiphar, the captain of the guard to the Pharaoh of Egypt.

Most of us recall the story of Joseph's sojourn in Egypt. When he was brought to the house of Potiphar Joseph and the house of Potiphar prospered. Potiphar's wife, thwarted in her attempts to seduce Joseph, had him thrown in jail. Even in jail Joseph found favor with the keeper of the prison. In the meantime the butler and baker of the Pharaoh had fallen into disfavor and were also thrown into prison. Joseph was put in charge of them, and while under him each of them had a dream which Joseph interpreted correctly--that within three days the baker will be hanged and the butler will be reinstated. Joseph asked the butler to remember him, but he didn't, at least not for two years. At the end of two years the Pharaoh himself dreamed of seven feasts and seven famines, and Joseph, finally recalled by the butler, was able to put correct interpretation on them. In gratitude, the Pharaoh put him in charge of Egypt and he was given an Egyptian wife who bore him two sons, Manassah and Ephraim.

Famine fell on Egypt and all its bordering countries, and the brothers of Joseph came down to Egypt to buy grain. Joseph recognized them but they didn't recognize him, and he asked that they return and bring Benjamin. When they did, Joseph threw a big party for them.

It was during this time that the Hebrews came to Egypt, and pretended to be shepherds in the land of Goshen, but, because of the famine, they gradually sold everything including themselves and became slaves to the Egyptians. Because the Jews prospered and the Pharaoh became jealous, all male children of the Hebrews were to be killed, but the midwives disobeyed. It was during this time that Moses was born, and, when he was three months old, was found by Pharaoh's daughter and raised as her own with his natural mother as nurse. It was to Moses that the task of delivering the Hebrews from Egyptian bondage fell. This was no mean task because Moses had "skipped town" after killing an Egyptian. Allying himself with Aaron the Levite, who was to be his mouthpiece, Moses went back down into Egypt and asked Pharaoh to release the Hebrews. God, acting through Moses, turned the Nile to blood, sent plagues of frogs, lice, flies, gave beasts infectious disease and men boils, sent storms, a plague of locusts, and a siege of darkness, and finally killed all the firstborn of men and beasts. That final act persuaded the Pharaoh that he had better let the Hebrews go. But when they finally were released the Pharaoh's army pursued them into the Red Sea, which miraculously parted for the Hebrews but swallowed and drowned the Egyptians. So ended the Egyptian captivity. This story is recorded in EXODUS.

In I KINGS and II CHRONICLES the story of the Queen of Sheba, from Africa, is related. As the story goes, the queen heard of the wisdom of Solomon and came with great retinue to find out if he really was all the stories about him had said. She told Solomon this when she met him. He answered all the questions that she put to him, and she marveled at his wisdom and his possessions, which far exceeded his reputation. They exchanged gifts and compliments, after which she returned to her African country. (See Chapter 5 of this Unit where the passage from II CHRONICLES about this visit of the Queen of Sheba is given in Latin.)

Egypt was the land of refuge. When things "got hot" in Canaan, Hadad the Edomite fled to Egypt as did Jeroboam when he took refuge from Solomon.

In the SONG OF SOLOMON frequent reference is made to the bride who is "black and beautiful". There are various points of view on what the bride symbolizes.

In ISAIAH, Chapters 18 and 19, we find prophecies warning Ethiopia and Egypt. ISAIAH 8 reads "Woe to the land shadowing with wings, which is beyond the rivers of Ethiopia that sendeth ambassadors by the sea, even in vessels of bulrushes upon the waters, saying, Go ye swift messengers, to a nation scattered and peeled, to a people terrible from their beginning hitherto; a nation meted out and trodden down, whose land the rivers have spoiled!" Civil war and confusion were predicted in Egypt, and a drought. God predicts through Isaiah that Egypt will be afraid and know it is his handiwork, that Judah will conquer Egypt, but that Egypt will be provided with a saviour and merge with Assyria and Israel as world powers. Again in ISAIAH 30 a warning is given that there is no safety in Egypt.

Ezekiel warns Egypt "Behold, therefore I am against thee, and against thy rivers, and I will make the land of Egypt utterly waste and desolate, from the tower of Syene even unto the border of Ethiopia." He also warns Egypt that it will be a "base" kingdom and that "the sword shall come upon Egypt and great pain shall be in Ethiopia when the slain shall fall in Egypt, and they shall take away her multitude, and her foundations shall be broken down. Ethiopia and Libya and Lydia and all the mingled people and Chub and the men of the land that is in league, shall fall with them by the sword." Ezekiel prophecies the destruction of Egypt by Babylon.

In DANIAL 12 Daniel prophecies "He (Jehovah) shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape. But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and Ethiopians shall be at his steps."

The references to Africa made in the Old Testament indicate that the Hebrews had rather extensive knowledge of Egypt and its government, but only dim knowledge of the more remote, mysterious countries of Libya and Ethiopia.

SUGGESTIONS FOR TEACHERS IN LOWER AND MIDDLE SCHOOLS

I. Have the pupils stage the following playlet on the parting of the Red Sea.

(Moses and Aaron and a group of Hebrews are on the bank of the Red Sea.)

Moses: Nolite timere!
Aaron: Nolite timere!
Jehovah: (in a deep loud voice from the back of the room) Mare pulsa! Mare pulsa!

(Moses strikes the sea. The waters part. The Hebrews look from side to side. They cross. Pharaoh and his army approaches.)

Pharaoh: Procedamus! Procedamus!
Pharaoh's Army: Procedamus! Procedamus!

(The army goes into the parted water. Suddenly the waters close over them. They thrash about as though drowning.)

Pharaoh's Army: Nos serva! Nos serva!
The Hebrews: Procedamus! Procedamus!

II. Tell the story of Joseph dramatically to the children. Ask the children their opinions on Joseph, Pharaoh, Joseph's father, Reuben, and the Egyptians. Ask the children if they would have liked to have been any of these people or if they would liked to have lived at that time.

SUGGESTIONS FOR TEACHERS IN UPPER SCHOOLS

I. Have the students read in Latin selections from GENESIS and EXODUS dealing with the Egyptians. Selections are available in the following textbooks from the School District's Textbook List:

LATIN OUR LIVING HERITAGE BOOK II by Breslove, Hooper, and Barrett (Merrill Co.) pp. 422-428

LATIN OUR LIVING HERITAGE BOOK III by Gillingham and Barrett (Merill Co.) pp. 385-386

In connection with the first passage (The Story of Joseph from LATIN OUR LIVING HERITAGE BOOK II) the following Latin questions may be used:

Respondete Latine

1. Ubi habitavit Jacob?
2. Cur fratres Jacob oderant?
3. Quis emit Joseph in Aegypto?
4. Eratne Joseph pulchra facie?
5. Quis erat princeps in terra Aegypti?
6. Quando Jacob vidit filium suum (Joseph) quid dixit?
7. Quid dedit Joseph patri et fratribus suis?

In connection with the second passage (Moses Crossing the Red Sea from LATIN OUR LIVING HERITAGE BOOK III) the following questions may be useful:

Respondete Latine

1. Quid Moses ait ad populum?
2. Quid ad Mosen dixit dominus?
3. Quomodo aqua divisa est?
4. Cur dominus ait ad Mosen: "Extende manum tuam super mare?"
5. Liberavitne dominus Israel de manu Aegyptiorum?

II. Suggest the following discussion questions:

A. Why is Rev. Dr. Martin Luther King considered the Moses of the black people?

B. Does the exodus of the ancient Israelites from Egypt bear any resemblance to contemporary peace marches or poor people's marches or "third world" marches?

C. Did the racial attitudes of the ancient Hebrews differ markedly from those of the Greeks and Romans? Consider their attitudes on intermarriage.

CHAPTER 7—AFRICA IN THE GREEK WORLD

BACKGROUND INFORMATION FOR THE TEACHER

I. GREEK ENCOUNTERS WITH ETHIOPIAN WARRIORS

The Greeks came into contact with Ethiopians (black Africans) largely as a result of various wars and military activities.

The Egyptians reinforced their own troops by using black or dark troops from the south. The southerners enjoyed considerable prestige among the Egyptians. Egyptian tomb paintings have preserved vivid representations of Blacks who served under Egyptians. In light of the long tradition of black warriors south of Egypt it is not surprising that the Greeks had encounters with Ethiopian soldiers emanating from Egypt and regions to the south.

In the Trojan War Eurybates who, according to Homer, accompanied Odysseus on the embassy to Achilles, may have been Ethiopian. Eurybates was the companion whom Odysseus esteemed more highly than his other companions because he had a mind like his own. The warrior Memnon--often thought to be black--is mentioned in Homer also.

We know that sculptures found in Cyprus, which are definitely non-white may have been portraits of Ethiopians as early as 550 B.C. Perhaps more importantly, the Cyprians' oral history maintains that Ethiopians composed a part of their troops.

In the Persian wars, we know there were African contingents in Xerxes' army. There is record of black northern Africans having fought with Arabians for Xerxes under Arsames. What was notable about these Africans was their fighting style. They dressed in lion and leopard skins, fought with bows of palmwood, shot short arrows which were stone-tipped, threw spears pointed with gazelle-horn, and used heavy clubs. Before battle they painted their bodies with gypsum and vermillion. There is definite record that they fought at Marathon.

A series of alabastra from the 5th century B.C. depict a black type, and are possibly the work of Athenian potters who were impressed by the Blacks whom they saw for the first time in large numbers during the Persian War. In this series the Black appears quite frequently with an axe and fringed cloth, along with a palm tree and a small quadrangular object. Sometimes the figure is Caucasian, and sometimes Black. At other times two figures appear--one Caucasian and oneBlack. Black troops in the Persian army appear many times on vials (small containers) and in bas-reliefs which are sculptures in low-relief. In some art forms tribute-bearing delegations of black persons are depicted.

The Sicilian Greeks may have encountered black warriors in the 5th century B.C. In a war with the Carthaginians the Sicilian Greeks seem to have captured many prisoners among whom were black auxiliaries.

The Ethiopian warrior was well known to Ptolemaic Egypt. According to many authorities the Ptolemies conducted operations in Ethiopia motivated by commercial interests and by a desire to have access to the gold and elephants in Ethiopian territory. The Ptolemies, of course, were a Macedonian dynasty that reigned in Egypt from the 4th century B.C. to the time of Augustus.

II. GREEK CITIES IN AFRICA

Greek settlements in Africa included the important city of Cyrene which lay between Alexandria and Carthage. According to Herodotus a small group of Greek emigrants, driven by famine from the island of Thera, founded this city in 631 B.C. The city prospered. Its economy was based on grain, stock breeding, and the growing of silphium, a wild plant greatly valued for its medicinal properties. Eventually Cyrene lost its independence and passed within the orbit of Ptolemaic Egypt. The Greek philosophers Eratosthenes and Carneades came from Cyrene. Simon--the man who in the gospels helped Jesus carry his cross--was from Cyrene. Archaeological work on Cyrene's extensive ruins is now taking place.

One of the most readily identifiable impacts of Greece in Africa is the city of Alexandria, which Alexander the Great ordered to be built in Egypt in 332 B.C. It was built as he ordered on a narrow neck of land between a lake and the Mediterranean and was connected to the island of Pharos by an artificial dike. Pharos is the island on which the famous lighthouse, one of the seven wonders of the ancient world, stood.

The city of Alexandria stood at the crossroads of the world. It connected Gaul with India, Africa with Greece. It had three large harbours, enormous storehouses, and an abundant supply of office workers and dock workers. Alexandria imported many different things: marble statues, Italian wines, and raw materials. The city exported wheat, papyrus, glassware, perfumes, ointments, ivory figures, and engraved gems.

Alexandria derived a large part of its wealth not only from its position in the world generally but also from the fact that it stood at the head of the very wealthy land of Egypt. In this respect the city was like a powerful office behind which there was an enormous factory employing millions of people and producing a vast range of goods. The prosperity of the rulers of Egypt (whether they were the Kings or Roman Emperors) was based on two tings:

1. Every year the Nile flooded and brought fresh life to the land.

2. The people who worked on the land were properly organized to take advantage of the flood.

Aside from Alexandria and Cyrene, there were other Greek settlements in Africa, though these two cities were outstanding.

III. THE ALEXANDRIAN SCHOOL

The most notable example of Greek influence in the African World is the famous "Alexandrian School." We cannot very well mention the Alexandrian School without mentioning Ptolemy Philadelphus, the son of Ptolemy I by his wife Berenice. He ruled Egypt from 285-247 B.C., and his chief care was directed to the internal affairs of the kingdom, particularly to the patronage of literature and science. The museum of Alexandria became the place where most distinguished scholars collected, and in the library was accumulated the wisdom of the scholars. This was the famous "Alexandrian School." Among the more notable personalities of this school was Philo, surnamed Judaeus, who very carefully studied the various branches of Greek culture, in particular of Platonic philosophy. In no way did Philo allow this to destroy his belief or practice of the Jewish religion. He is known to us as being the chief representative of the Graeco-Judaic philosophy, chiefly through his efforts to reconcile Platonism with Judaism.

The poet-scholar Callimachus was one of the leading figures of the Alexandrian School. His work at the Alexandrian Museum seems to have included sifting and cataloguing the numerous books collected at Alexandria. These were published in a 120-book work called TABLETS which was a catalog arranged in chronological order, of the works contained in the library, with his own observations as to their genuineness, notes of the first and last words in each book, and a mention of its length. This work served as a foundation for the critical study of Greek literature. In addition, over eight hundred works are attributed to Callimachus himself.

A student of Callimachus, Appollonius of Rhodes, departed from the contrived and artificial style of his master, and strove to imitate the simplicity and idealism of Homer. Callimachus rejected his efforts, and Appollonius took off for Rhodes in disgust. Somewhat later he came back to Alexandria and re-presented the poem, and this time it was accepted and he was made librarian. The poem itself, called ARGONAUTICA, is about Jason and the Argonauts. The poem was prized and imitated by the Romans. The story of Jason that Appollonius tells continues to this day to fascinate people.

The great pastoral poet Theocritus was associated with the Alexandrian School. It is said that he became disgusted with the stinginess of his patron, and retired to the country to compose the IDYLLS which made him famous. His poems are a beautiful sequence of pictures of the life of Sicilian people in an objective, but poetical spirit.

Theocritus, perhaps because of his dissatisfaction with the Alexandrian school, lacked the artificiality and imitative character of other Alexandrians. He greatly influenced Vergil, Tennyson, and other poets.

Not the least among the grammarians of Alexandria was Aristarchus of Samothrace, who, as Callimachus, is noted for his contribution to Homeric studies. Cicero and Horace, the Roman writers, regarded him as the supreme critic.

One might believe that grammarians and philosophers comprised the entire Alexandrian school, but this is not so. Hipparchus, for example, wrote about equinoxes, the length of the solar year, the revolution of the moon, and the magnitude of the heavenly bodies. He is also regarded as the inventor of trigonometry.

Euclid himself was also a member of the Alexandrian school, the founder of a geometry which has until quite recently been one of the basic courses of mathematics. Impressed by the difficulty of the subject, Ptolemy asked Euclid whether there was not an easier way to learn geometry, and Euclid impatiently snapped that there was "no royal road to geometry."

SUGGESTIONS FOR TEACHERS IN LOWER AND MIDDLE SCHOOLS

I. Introduce the following Latin dialogue audio-lingually in the usual fashion:

Quid est Alexandria?
Alexandria est urbs magnifica.
Ubi est Alexandria?
Alexandria est in Africa.
Qualis urbs est Alexandria?
Gloriosa et clara et prospera.

The following English words connected with Latin words in the above dialogue may be presented: magnificent, magnificence, glorious, clarity, prosperity, quality.

II. Tell the pupils who Euclid was and what geometry is. Then have the pupils stage the following playlet:

(Euclid is drawing triangles of various sizes. King Ptolemy enters. Euclid bows.)

Euclid:	Salve, rex!
Ptolemy:	Salve, magister!
Ptolemy:	Quid agis hodie?
Euclid:	Geometriae studeo.

Ptolemy: Difficilis est.
Euclid: Difficilis est?
Ptolemy: Sic. Estne via facilior?
Euclid: Non datur via facilis geometriae.
All the king's attendants: Non datur via facilis geometriae.

III. In simple terms tell the pupils about the black warriors with whom the Greeks came in contact. Ask them whether they would have liked to be in Xerxes' army or involved in the Trojan War. Ask them why or why not?

IV. Invite the pupils to do research on Alexandria and Cyrene. The reports should include map work.

SUGGESTIONS FOR TEACHERS IN UPPER SCHOOLS

I. After summarizing and discussing the role of Ethiopian warriors in the Greek world, discuss the following questions with the class:

1. Was the role of the black soldier in antiquity similar to or different from the role of the black soldier in the Vietnam war?

2. To what extent did the role of the black soldier in antiquity parallel his role in society in general?

3. To what extent was civilization in antiquity "war" oriented? Is our own civilization "war" oriented? Why or why not?

II. Invite the pupils to do in-depth research on the Ptolemaic dynasty in Egypt. Personalities in the dynasty should be contrasted and compared with rulers in other periods and places.

III. Duplicate and distribute the following passage from Quintus Curtius' De Gestis Alexandri. Read and discuss it. Explain that Curtius was a minor Roman historian who wrote about the exploits of Alexander the Great. Give the pupils appropriate background information on Alexandria.

The Founding of Alexandria

Alexander, ab Hammone rediens, ad Mareotin paludem haud procul insula Pharo[1] sitam venit. Contemplatus loci naturam, primum in ipsa insula statuerat urbem novam condere; inde ut apparuit magnae sedis insulam haud capacem esse, elegit urbi locum, ubi nunc est Alexandrea, appellationem trahens ex nomine auctoris. Complexus quidquid soli est inter paludem ac mare octoginta stadiorum[2] muris ambitum destinat et qui exaedificandae urbi praeessent relictis, Memphin petit. Cupido haud iniusta quidem, ceterum intempestiva incesserat non interiora modo Aegypti, sed etiam Aethiopiam invisere; Memnonis Tithonique celebrata regia cognoscendae vetustatis avidum trahebat paene extra terminos solis.

Sed imminens bellum, cuius multo maior supererat moles, otiosae peregrinationi tempora exemerat.[3]

Notanda

1. Pharo--Pharos was the site of the famous lighthouse, one of the seven wonders of the ancient world.
2. octoginta stadiorum "80 stadia"
3. exemerat "had put an end"

Respondete Latine

1. A quo Alexander rediit?
2. Cur Alexander urbem in insula non condidit?
3. Cur tempora otiosae peregrinationi exemerat.

CHAPTER 8—AFRICA IN THE ROMAN WORLD

BACKGROUND INFORMATION FOR THE TEACHER

I. ROMAN CONTACTS WITH ETHIOPIANS

Many instances of Roman contact with Ethiopians can be cited. The minor Roman poet Silius Italicus claims that Ethiopians were among the troops mustered by Hannibal to fight in the Second Punic War.

The appearance of a black person's head on a Roman coin said to commemorate Hannibal's invasion of Italy seems to corroborate the opinion that Ethiopians fought in the Second Punic War. Since an elephant also appears on the coin, it is conjectured that Ethiopians served as mahouts. The Roman comic poet Plautus wrote of Ethiopians on Roman soil in his day. In POENULUS he refers to Blacks who were "blacker than Egyptians."

From the time of Augustus to the late Empire the Romans were involved with Africans south of Egypt, both in military and in diplomatic connections. The Romans had difficulty in maintaining the southern border of Egypt. The Ethiopians were never content with diplomatic agreements, and engaged in repeated forays into Egypt. For instance, C. Petronius, prefect of Egypt, in the first century B.C., took a sizable number of Ethiopians as prisoners-of-war, and these, having been sold, reached different parts of the Roman world.

The description of the distinctive appearance and method of fighting of the Ethiopian warrior recurs on terra cotta figurines and in the accounts of Strabo the geographer. Ethiopian warriors are described and depicted as having protective equipment of large, oblong shields made of raw oxhide and weapons of axes, pikes, and swords.

Pliny the Elder, the encyclopaedist, and Seneca, a thinker and writer of the post-Augustan empire, both comment on Roman contacts with Ethiopians during Nero's reign.

There is vagueness and sparseness in the accounts as to the nature of the relations between the Romans in North Africa and the Ethiopians in the South. Apparently there were Roman expeditions directed against raids on Roman territory or interference with caravan routes. Sometime in the last years of the first century A.D. the Roman commander Septimius Flaccus advanced "three months" into inner Africa. A Roman civilian, Julius Maternus, may have reached the Sudanese steppe near Lake Chad during the reign of the Roman emperor Domitian. Maternus may have brought back wild beasts, among which were two-horned rhinoceroses. These rhinoceroses were depicted on Roman coins struck under Domitian.

There are indications that accounts of Roman Africa penetrated by word of mouth at least well into sub-Saharan Africa. Roman coins found in such modern countries as Botswana, Lesotho, Swaziland, South Africa, and Kenya indicate at least a "second-hand" type of Roman penetration into the area. Since written accounts are not available it is difficult for us to speculate as to what the people of sub-Saharan Africa knew of Roman civilization.

Blacks, of course, formed an important part of the Roman army at various periods. Lusius Quietus, a black man, commanded the Moorish forces in the army of the Emperor Domitian. There are indications that black soldiers are depicted on the Arch of Constantine in Rome. Other examples of the military service of Blacks can be cited.

II. ROMAN PROVINCES AND CITIES IN NORTH AFRICA

The Romans, of course, used the term Africa in two senses. It could refer to the entire continent. It could refer to a Roman province (Africa Propria) in northern Africa that is the rough equivalent of Tunisia.

Eventually all of North Africa fell successively under the power of Rome, and by 117 A.D. was divided into the following provinces (1) Aegyptus, (2) Libya, (3) Numidia, (4) Cyrenaica, (5) Africa Propria, (6) Mauretania Caesariensis, (7) Mauretania Tingitana.

Details on the growth of Roman power in each of these areas are available in the following chapters of this Curriculum Resource and passim:

Unit I, Chapters 2 and 4; Unit II Chapters 3, 5, and 6. Here we will confine ourselves to a few generalizations on Roman Africa.

The Romans brought prosperity to north Africa largely through the building of fine roads between the great cities. For instance, after Carthage was rebuilt, a road was built between Carthage and Utica. This road greatly stimulated the economy. Important cities included Tingis, Cirta, Carthage, Utica, Leptis Magna, Cyrene, and Alexandria.

The Romans tended to foster rather than uproot the civilization and culture that they found in Africa. Thus Punic customs flourished in former Carthaginian domains. The life style of nomads on the edge of the desert was left undisturbed. In Egypt the conservative economic system begun by the Pharaohs and continued by the Ptolemies persisted. The Roman governor assumed the role of the Pharoah or Ptolemy. Thus Roman Africa was more like a cultural mosaic than a melting pot.

The heterogeneous people in Africa in the Roman Empire were bound together by common law and common civilization. The Romanized Africans became generals, professors, governors, emperors, and writers. Detailed discussions of the great men of Roman Africa are found in Unit II of this Curriculum Resource. The common people of Africa benefited from Roman schools, libraries, public entertainment, and cultural activities. Romanized Africans, of course, enjoyed exactly the same legal and civic advantages as European-born Romans.

Though Latin was the dominant language for official purposes, Greek enjoyed a certain importance--particularly in Egypt. Punic remained an important spoken language in the country villages of Africa Propria.

There was a definite modification of the climate of Northern Africa during the Roman Empire. Some theorize that this was due to Roman exploitation of wild life and soil. Others attribute the change to a natural shift in rainfall patterns. But the Romans did capture great numbers of animals, especially for use in the circuses, and worked the soil without any regard for conservation. What had been a veritable granary became a desert.

SUGGESTIONS FOR TEACHERS IN LOWER AND MIDDLE SCHOOLS

I. Introduce the following Latin dialogue on Africa Romana in the usual audio-lingual fashion:

Fueruntne in Africa in principio regni Romani multi horti?
Sic, in principio regni Romani multi horti fuerunt.
Fueruntne in Africa in principio regni Romani multa loca deserta?
Minime, in principio regni Romana multa loca deserta non fuerunt.
Fueruntne multae provinciae in Africa Romana?
In Africa Romana multae provinciae fuerunt.

The following English words related to Latin words in the above dialogue should be taught principal, principle, reign, interregnum, desert, desertion, location, local, locality, provincial, province.

II. Have the class make a bas-relief map of Roman Africa. Use flour and water mixture and paint with show-card or water color. Indicate the Roman provinces, the fertile areas, the Nile, the desert, the sea, etc.

III. Tell the pupils about the modification in the climate of Northern Africa during Roman times and the theories explaining the modification. Ask if we are guilty of exploiting animals and soil. Ask the children to compare and contrast ecological problems in antiquity with our own.

IV. After a road was established between Carthage and Utica, the prosperity and commerce of Northern Africa vastly increased. Discuss the reasons for the increase in prosperity and commerce. Compare the prosperity Roman roads created with that which railroads and roads in our country have created. Ask the pupils if they have ever ridden on the new Lindenwold high speed line from 13th and Locust. What effect has this line had on the part of New Jersey it serves?

SUGGESTIONS FOR TEACHERS IN UPPER SCHOOLS

I. It has been said that the great success of the Roman hegemony in Africa was due to the fact that the Romans did not seek to stamp out other cultures but encouraged a kind of cultural mosaic. The ancient Egyptian economic system, for instance, was preserved. The nomadic life found in Mauretania remained. The Punic customs remained in Africa Propria. To what extent is the United States a cultural mosaic? Is the concept of the United States as a "melting pot" opposed to the cultural mosaic idea? Compare the cultural mosaic policy of Roman Africa with the policies followed in the British Empire, the Commonwealth of Nations, the Austro-Hungarian Empire, Hitler's Germany.

II. The name of the ancient Roman province of Mauritania (also spelled Mauretania) was assumed by a new modern African country. Invite the students to do in-depth research on this modern country--including contacting the Mauritanian embassy. Invite the pupils to compare and contrast life in ancient Mauritania with life in modern Mauritania. Note that ancient Mauritania was the equivalent roughly of modern Morocco and does not correspond geographically with modern Mauritania.

III. Acquire the slide set on Ancient Northern African sites. Show the set to the pupils using the commentary found in Appendix II of this Curriculum Resource.

UNIT II
GREAT AFRICANS IN THE GRECO-ROMAN WORLD

47 -48

CHAPTER 1 — DIDO

BACKGROUND INFORMATION FOR THE TEACHER

In beginning the study of the characters of the AENEID probably the most interesting fact which will strike most teachers is that there actually was a historical figure named Dido. Also called Elissa, she was related to the biblical Jezebel and through marriage to the house of David.

According to tradition she was the sister of the king of Tyre. When she found that he was plotting to kill her and had been warned of the impending calamity by the ghost of her husband, she loaded up a ship with treasure and set off.

At last, she arrived at the territory of Iarbus in northern Africa. After asking him for only as much territory as could be covered by the hide of an ox, she then proceeded to trick him by cutting the oxhide into strips in order to encompass a large amount of territory. She then built up her kingdom and laid the foundation for the power of Carthage which later became the traditional rival of Rome. The two cities fought three bitter wars.

When Vergil began the composition of his monumental epic the AENEID he took the legend of Carthage and its foundress and incorporated it into his poem, even though the founding of Carthage postdated the Trojan war by about 400 years.

Thus, Aeneas was given a love interest. After having been lured by Dido's charms, he was ordered to leave the city by Mercury and to go off and found the new Troy, i.e., Rome.

When Dido heard that Aeneas was leaving, she was so distraught that she arranged for her funeral pyre to be built and threw herself upon it after having stabbed herself. Aeneas saw her pyre from the ship as he sailed away. She cursed him before she died and proclaimed everlasting ill will between the Romans and the Carthaginians. When Aeneas visited Hades he saw Dido's spirit there. She refused to say a word to him. Vergil attributed the long enmity between Rome and Carthage to the tragic love affair involving Dido and Aeneas.

The theme of Dido has been popular in literature since Vergil's time. The story of Dido and Aeneas is often used as a synonym for a tragic love affair. In the "Legend of Good Women" in CANTERBURY TALES, Chaucer treats the romance of Dido. In ANTONY AND CLEOPATRA, Shakespeare models Cleopatra's character on Dido's. The 17th century composer Henry Purcell wrote an opera entitled DIDO AND AENEAS which is still performed and enjoyed.

SUGGESTIONS FOR TEACHERS IN LOWER AND MIDDLE SCHOOLS

I. In Unit VIII of VOCES DE OLYMPO the story of Dido is introduced together with the song I! Sequere Italiam. The teacher may wish to introduce the following supplementary dialogue in connection with the story:

Quis Aeneam amat?
Dido Aeneam amat.
Vultne Aeneas manere in Africa?
Minime, Aeneas non vult.
Ducitne Didonem Aeneas in matrimonium?
Non ducit.

In connection with this dialogue the following English words may be taught. They are derived from or related to Latin words found in the dialogue: amity, amiable, amatory, remnant, remain, volition, matrimony, matrimonial, duct, induct, duke.

II. In connection with the story of Dido and Aeneas, invite the pupils to write a play in English for staging. The play would feature Aeneas' arrival in Africa, his stay, his departure, and Dido's reaction to these things. The play might close with the singing of I! Sequere Italiam in Latin.

III. Ask the children to draw pictures depicting Dido, her meetings with Aeneas etc. Have a contest with the whole class voting on the best pictures.

SUGGESTIONS FOR TEACHERS IN UPPER SCHOOLS

I. Have the pupils read Book 4 of Vergil's AENEID--either in Latin or in a modern English translation such as that of W. F. Jackson Knight in the Penguin Classics. Hold a discussion seminar on the following questions:

A. Assuming that Aeneas is a symbol of everyman, what do Carthage and Dido symbolize?

B. Was Aeneas right in leaving Africa? Why or why not?

C. Would there have been anything wrong with Aeneas' remaining in Africa? Why or why not?

D. Are you more sympathetic with Aeneas or Dido? Why?

E. Why is Book 4 of Vergil's AENEID a literary masterpiece that speaks to us as moving and meaningfully as it did to the ancients?

II. Have the pupils listen to and read Purcell's DIDO AND AENEAS. This opera is available in the Vanguard Everyman Classics stereo series (SRV 279 SD) and elsewhere. It is also available through the Free Library of Philadelphia. Invite the pupils to write reactions to the opera. If possible, invite a music teacher to speak to the class about this opera.

CHAPTER 2 — AESOP

BACKGROUND INFORMATION FOR THE TEACHER

I. AESOP'S LIFE

Little is known of the life of the Greek story teller we call Aesop. The information we have, whether factual or legendary, concerning his life comes from a biography written about 700 years after his death.

From this biography, however, we learn that Aesop was born in Phrygia in Asia Minor in the 6th century B.C. He is described as *melas* "black", a word frequently applied in Greek literature to the Ethiopians' skin color. We are also told that Aesop was mute for part of his life. His power of speech was restored to him because he was kind to a priestess of Isis. The Muses also blessed him because of his charity.

Using his wits, Aesop escaped the dreary life of a farm slave and advanced to become a household slave to Xanthus, a wealthy philosopher and teacher who lived on the island of Samos. Aesop distinguished himself for his wisdom. Xanthus freed him.

As a free man, Aesop's reputation for wisdom grew. Wherever he went he was greeted with great respect. He became a friend of the king of Babylon and achieved great fame in his court as a solver of riddles.

At last he undertook a journey to Delphi where the famous oracle of Apollo was located. Apollo supposedly was angry with him because Aesop had once built a temple to the Muses and neglected Apollo. While Aesop was at Delphi one of the priests of Apollo placed a golden cup from the temple in Aesop's baggage. Aesop was apprehended and accused of robbing the temple. He declared his innocence. He was sentenced to be thrown from a cliff.

After Aesop's death, a great famine came to Delphi. The people were told that the famine was a punishment for their killing Aesop. The people of Babylon, Samos, and parts of Greece made war on Delphi to avenge Aesop's death.

II. AESOP'S SIGNIFICANCE

Aesop is usually given credit for creating the literary genre known as the fable. Fables are, of course, short tales involving animals and teaching some lesson or point. Probably Aesop drew on a tradition that can be traced to Arabia, Egypt, and Ethiopia.

Probably in the 1st century A.D. many of the fables attributed to Aesop were put into Greek verse by a man named Babrius. They were translated into Latin verse by Phaedrus. The great Latin poet Horace adapted the tale of the town mouse and the country mouse in one of his satires. Aesopic fables remained popular throughout the Middle Ages.

In the 17th century A.D. La Fontaine transformed a number of the fables into satires. La Fontaine was, of course, an outstanding author in French literature. The fable has been used in modern times for satirical purposes by James Thurber. Examples of fables can also be found in Joel Chandler Harris' UNCLE REMUS. The fables of Aesop are today quite often among the first stories read by children. There are numerous children's editions in English. Unfortunately many of these are not critical translations of the original Greek. Most of these editions are expurgated and incomplete.

SUGGESTIONS FOR TEACHERS IN LOWER AND MIDDLE SCHOOLS

I. Tell the pupils about Aesop in simple terms. Read some of the fables in English to the pupils. Some are given in the next section of this chapter. Invite the pupils to explain the fables. An excellent resource book for the teacher is AESOP WITHOUT MORALS by Lloyd W. Daly (Thomas Yoseloff Publisher, New York, 1961).

II. After the pupils have acquired a certain familiarity with the nature of fables, invite them to compose their own fables. Have these compositions read to the class.

SUGGESTIONS FOR TEACHERS IN UPPER SCHOOLS

I. Recommend that the students read Lloyd W. Daly's AESOP WITHOUT MORALS and write their reactions to it.

II. Read the fabellae beginning with Unit II of LECTIONES PRIMAE of ARTES LATINAE. Give the pupils appropriate background information on Aesop before beginning this reading.

III. Duplicate the following fables in Greek and English for the pupils. Read the Greek aloud or have the pupils read it aloud. Discuss each fable in terms of its validity or lack of validity and its modern applications.

Ἀλώπηξ καὶ βότρυς

Ἀλώπηξ λιμώττουσα, ὡς ἐθεάσατο ἀπό τινος ἀναδενδράδος βότρυας κρεμαμένους, ἠβουλήθη αὐτῶν περιγενέσθαι καὶ οὐκ ἠδύνατο. ἀπαλλαττομένη δὲ πρὸς ἑαυτὴν εἶπεν "ὄμφακές εἰσιν."

The Fox and the Grapes

A hungry fox saw some grapes hanging from a vine in a tree and, although he was eager to reach them, was unable to do so. As he went away, he said to himself, "They're sour grapes."

Χὴν χρυσοτόκος

Ἑρμῆς θρησκευόμενος ὑπό τινος περιττῶς χῆνα αὐτῷ ἐχαρίσατο ὠὰ χρύσεια τίκτουσαν. ὁ δὲ οὐκ ἀναμείνας τὴν κατὰ μικρὸν ὠφέλειαν, ὑπολαβὼν δὲ ὅτι πάντα τὰ ἐντὸς χρύσεια ἔχει ἡ χήν, οὐδὲν μελλήσας ἔθυσεν αὐτήν. συνέβη δὲ αὐτῷ μὴ μόνον ὧν προσεδόκησε σφαλῆναι, ἀλλὰ καὶ τὰ ὠὰ ἀποβαλεῖν· τὰ γὰρ ἐντὸς πάντα σαρκώδη εὗρεν.

The Goose that Laid the Golden Egg

Hermes was worshipped with unusual devotion by a man, and as a reward he gave the man a goose that laid golden eggs. The man couldn't wait to reap the benefits gradually but, without any delay, he killed the goose on the supposition that it would be solid gold inside. He found out that it was all flesh inside, and so the result was that he was not only disappointed in his expectation but he also lost the eggs.

Κοιλία καὶ πόδες

Κοιλία καὶ πόδες περὶ δυνάμεως ἤριζον. παρ' ἕκαστα δὲ τῶν ποδῶν λεγόντων ὅτι τοσοῦτον προέχουσι τῇ ἰσχύϊ ὡς καὶ αὐτὴν τὴν γαστέρα βαστάζειν, ἐκείνη ἀπεκρίνατο "ἀλλ', ὦ οὗτοι, ἐὰν μὴ ἐγὼ τροφὴν προσλάβωμαι, οὐδὲν ὑμεῖς βαστάζειν δύνασθε."

The Belly and the Feet

The belly and the feet were arguing about their importance, and when the feet kept saying that they were so much stronger and that they even carried the stomach around, the stomach replied, "But, my good friends, if I didn't take in food, you wouldn't be able to carry anything."

Notanda:

The fable of the Belly and the Feet was made famous by the Roman historian Livy in his account of the revolt of the plebeians. Menipius Agrippa got the plebeians to return to Rome by telling them a "jazzed up" version of this fable.

Χελώνη καὶ λαγωός

Χελώνη καὶ λαγωὸς περὶ ὀξύτητος ἤριζον. καὶ δὴ προθεσμίαν στήσαντες καὶ τόπον ἀπηλλάγησαν. ὁ μὲν οὖν λαγωὸς διὰ τὴν φυσικὴν ὠκύτητα ἀμελήσας τοῦ δρόμου, πεσὼν παρὰ τὴν ὁδὸν ἐκοιμᾶτο. ἡ δὲ χελώνη συνειδυῖα ἑαυτῇ τὴν βραδύτητα οὐ διέλιπε τρέχουσα, καὶ οὕτω κοιμώμενον τὸν λαγωὸν παραδραμοῦσα ἐπὶ τὸ βραβεῖον τῆς νίκης ἀφίκετο.

The Turtle and the Rabbit

A turtle and a rabbit were arguing about their speed. Before they parted, they settled a time and place for a race. Because he was naturally speedy, the rabbit didn't take the race seriously, but lay down beside the road and went to sleep. But the turtle knew how slow he was and kept right on running, and so he outran the sleeping rabbit and won the bet.

Δρῦς καὶ κάλαμος

Δρῦς καὶ κάλαμος ἤριζον περὶ ἰσχύος. ἀνέμου δὲ σφοδροῦ γενομένου ὁ μὲν κάλαμος ἀνακλώμενος καὶ συγκλινόμενος ταῖς τούτου πνοαῖς τὴν ἐκρίζωσιν ἐξέφυγεν, ἡ δὲ δρῦς ἀντιστᾶσα ἐκ ῥιζῶν κατηνέχθη.

The Oak and the Reed

An oak and a reed were arguing about their strength. When a strong wind came up, the reed avoided being uprooted by bending and leaning with the gusts of wind, but the oak stood firm and was torn up by the roots.

CHAPTER 3 — HANNIBAL

BACKGROUND INFORMATION FOR THE TEACHER

I. HANNIBAL'S LIFE

Sired by a Carthaginian general named Hamilcar Barca, Hannibal was born when the Carthaginian Empire was involved in the First Punic War against Rome. Hannibal learned early the necessity for courage. Legend has it that his father made him swear at an altar to hate the Romans as long as he lived. He was only 10 years old when this oath was supposedly taken.

As a young man, Hannibal was very brave. He was a bold and resourceful strategist and a tactical genius. He was able to command respect. After the death of his father in 228 B.C. he served with distinction under his brother-in-law Hasdrubal against Spanish tribes. After Hasdrubal's death in 221 B.C. he was chosen to command the Carthaginian forces at the age of only 26 years.

Hannibal was, of course, the Carthaginian commander during the 2nd Punic War--or, as it is often called, the Hannibalic War.

After the 1st Punic War, the Ebro River in Spain was designated as the boundary between the Roman and Carthaginian spheres of influence. Saguntum, an independent city south of the Ebro, was stormed by Hannibal in 219 B.C. Rome declared the attack an act of war. Thus began the 2nd Punic War.

Hannibal had a vision from Jove in which he was told to take his troops into Italy, and with this dream in mind he planned an overland invasion of Italy in 218 B.C. He drove across the Alps with his men and their battle elephants. Terrible losses were incurred due to attacks by mountain tribes, bad weather, and the difficulty of transporting animals across the rocky terrain. However, upon reaching Northern Italy after 5 months of difficult travel, Hannibal quickly defeated Publius Cornelius Scipio, the Roman commander, and established his Italian base.

His next step was to overcome the main Roman army led by the impulsive Roman Flaminius. Using psychology and incredible tactical maneuverability he lured Flaminius and his army into a trap at Lake Trasimene in Central Italy north of Rome. He then began to move slowly south through Italy, ravaging much of what he passed through.

The Roman general Fabius used delaying or stalling tactics in his encounters with Hannibal. Hence the adjective "Fabian" meaning "delaying" or "gradual". Fabius invented "guerrilla warfare". In 216 B.C. the Romans met Hannibal at Cannae in Southern Italy and suffered a crushing defeat.

Although Hannibal had inflicted terrible losses of manpower on the Romans he failed to assault Rome itself. Encouraged by this, the Roman senate prosecuted the war with full vigor. Hannibal's forces were not sufficient to maintain a dominant position. Many demands were being made of the Punic armed forces from Carthage, and much manpower was being lost. Gradually the tide of the war began to change.

The major turning point came in 207 B.C. when the Romans defeated Punic reinforcements commanded by Hannibal's brother Hasdrubal. The war was then carried to Africa and in 202 B.C. Hannibal was summoned by the Carthaginian senate to return to his native land which he had not seen in 35 years. There he was defeated by Publius Cornelius Scipio Africanus, son of the earlier Roman general of the same name, in the battle of Zama. In 201 B.C. Rome declared victory and a treaty was signed.

Although frustrated by this crushing defeat, Hannibal still had hopes of conquering Rome. In 196 B.C. he was made a suffete (a civil magistrate) in Carthage. Ever loyal to his native land he worked vigorously to correct the abuses existing in the Carthaginian government. He reduced the powers of the perpetual judges and provided for the proper collection of public revenue which had been embezzled. Although supported by many people, he incurred the hostility of powerful men. He was unable to escape the demands of surrender by the Romans, and in 195 B.C. he fled to Ephesus, and in 162 B.C. he died in a village of Bithynia. Accounts of his death vary, but it is assumed that he took his own life by poison rather than die at the hands of the enemy.

II. HANNIBAL'S CHARACTER

Little is recorded about Hannibal "the man". Allowances have to be made for the fact that the main tradition is Roman and therefore hostile. From the writings of Livy, Polybius, Dio Cassius, and others we can make some generalizations about his character.

Hannibal was witty. This can be seen by his words at his death: "Let us now put an end to the great anxiety of the Romans who thought it too lengthy and too heavy a task to wait for the death of a hated old man." After the fall of Carthage when Hannibal was in exile, Cicero relates that the general attended a lecture on the duties of army commanders. When asked what he thought of it, Hannibal replied: "I have seen many an old fool during my life but this one beats them all."

Hannibal had the ability to inspire fidelity and trust among his subordinates. His army consisted of Carthaginians, Spaniards, Numidians, Italians, and Greeks--men who had different mores and languages. Hannibal managed to weave this disparate group into a harmonious whole. Polybius remarks:

"How wonderful it is that in the course of 16 years, during which he maintained the war in Italy, he should never once dismiss his army from the field, and yet be able, like a good governor, to keep in subjection so great a multitude and to confine them within the bounds of their duty, so that they never mutinied against him or quarreled among themselves."

Epitomizing sincerity in a general, Hannibal was not afraid of the truth even if told against himself. When Quintus Fabius Maximus recaptured Tarentum, Hannibal remarked: "So the Romans also have a Hannibal. They have taken Tarentum as we did", i.e., by treachery.

There was a certain kindness in Hannibal's character. After battled in which prominent Romans were killed, he is said to have sought out their bodies from among the piles of ashes and to have given them ceremonial burial.

Hannibal was accused during his lifetime of great cruelty and great avarice. Both accusations may have been true. However, when he was planning to march across the Alps, the difficulties of supply were so formidable that one of his officers suggested the problem be alleviated by training the soldiers to become cannibals. Polybius recorded that Hannibal appreciated the value of this suggestion but could not bring himself to consider it.

Cornelius Nepos has related that in spite of his warlike career, Hannibal nevertheless wrote books in Greek, none of which are extant. This attests to an intellectual ability.

Livy relates that Hannibal was fearless in danger, indefatigable, undeterred by heat or cold, abstemious in food and drink. He was content to sleep on the ground and dressed in the same way as his men.

III. HANNIBAL'S IMPORTANCE

In even the shortest list of great generals in world history one must include the name of Hannibal. Hannibal ranks with Julius Caesar, Alexander the Great, Napoleon, MacArthur, and Eisenhower.

If Hannibal had succeeded in his war against the Romans, the history of the world--according to some authorities--might have been radically different since Carthaginian values and concepts of law, government, morality, individual worth, literature, and art differed sharply from those of the Romans and the Greeks. Other authorities, however, feel that the Greco-Roman tradition and culture would have gained ascendancy in a Carthaginian Empire that included Italy.

Hannibal has been the subject of great authors and other artists. In antiquity the masterful writings of Livy and Polybius tell of Hannibal's exploits. Although 2000 years away in time Hannibal and his elephants continue to excite and interest people in films and books.

SUGGESTIONS FOR TEACHERS IN LOWER AND MIDDLE SCHOOLS

I. Introduce the following Latin playlet audio-lingually. It involves a group of pack elephants and Hannibal's personal elephant. The scene is somewhere in the Alps. Make sure that the children put proper expression into their lines.

Pack Elephants: Salve!
Hanibal's Elephant: Salvete!
Pack Elephant #1: Quis es?
Hannibal's Elephant: Elephantus Hannibalius sum.
Elephantus nobilis sum.
Elephantus optimus sum.
Pack Elephant #2: Tu es elephantus non humilis!
Pack Elephant #3: Tu es elephantus non humilis!
Pack Elephant #4: Tu es elephantus non humilis!
Pack Elephant #1: Cibum portamus! Arma portamus! Aquam portamus!
Pack Elephants #2,#3,#4: Cibum portamus! Arma portamus! Aquam portamus!
Hannibal's Elephant: Hannibalem porto.

(Hannibal's Elephant puts his trunk into the air in haughty fashion. He walks away and trips on a rock.)

Hannibal's Elephant: MeHercle! Meum pedem!
Pack Elephants: Ha! Ha! Ecce elephantus nobilis! Ecce elephantus optimus! Tu ineptus es. Ha! Ha!

The following English words connected with Latin words in the above playlet should be presented in the usual fasion: inept, nobility, optimum, optimistic, ciborium, portable, transport, armaments, armor, pedestrian, pedometer.

II. Introduce the following Latin dialogue using a wall map to make the meaning clear where possible. This dialogue may be used to supplement the dialogue on Hannibal found in Unit VIII of VOCES DE OLYMPO.

Ubi est Carthago?
Carthago est in Africa.
Ubi Alpes sunt?
Alpes in Europa sunt.
Unde processit Hannibal in Italiam?
Ex Hispania.
E quibus nationibus sunt milites Hannibalis?
Ex Hispania, Numidia, Italia, Graecia, et Carthagine.

Teach the following English words connected with Latin words in the above dialogue: Alpine, transalpine, military, militant, national, international, Hispanic, procession, proceed.

III. Introduce one or more of the following Latin songs:

A. (To the tune of "Mary Had a Little Lamb")

Multi elephanti sunt, elephanti sunt, elephanti sunt. Multi elephanti sunt cum Hannibale nostro.

B. (To the tune of the chorus of "Yellow Submarine")

Hannibal est dux Carthaginis, dux Carthaginis, dux Carthaginis.
Multi elephanti ei sunt, optimi et humiles.

SUGGESTIONS FOR TEACHERS IN UPPER SCHOOLS

I. Have the pupils read and discuss HANNIBAL by Harold Lamb (Bantam Books, New York, 1958).

II. Read in class the account of the Hannibalic War in the new edition of USING LATIN TWO, pp. 81-171. The Latin text is adapted from Livy. Discuss the material as it is read.

III. Have the pupils prepare character sketches of the following people. Have each person compared and contrasted with Hannibal in terms of goals, motivation, ability, tactics, etc.

Rev. Dr. Martin Luther King, Jr.
Julius Caesar
Moshe Dyan
Dwight D. Eisenhower

Stokely Carmichael
Robert Kennedy
Rommel, the Desert Fox
Napoleon

IV. With advanced Latin classes read and discuss the selections from Livy on Hannibal found on pp. 265-267 of LATIN FOR AMERICANS, THIRD BOOK by Ullman and Suskin (Macmillan, New York, 1965).

V. Invite the pupils to prepare for a formal debate on the following topic: Resolved: That the history of the world would have been radically different if Hannibal had been victorious in his struggle against Rome. Have the whole class do research on Carthage and Hannibal and the differences between Carthaginian and Greco-Roman culture. Appoint negative and affirmative debating teams. Use standard debating format (presentation, cross-questioning, rebuttal, cross-questioning, summary) for the debate. Those not on the teams should serve as judges.

CHAPTER 4 — TERENCE

BACKGROUND INFORMATION FOR THE TEACHER

I. TERENCE'S TIMES

By the period of the great African comedy writer Terence, viz., 195-159 B.C., Rome had been transformed from simplicity to luxury. The first two Punic Wars were over. Battles on the edges of the empire continued. Conquered peoples sent indemnities. Exotic foods were in demand and available. Golden goblets served the wine. Heterosexual and homosexual promiscuity were very common. Laws disadvantageous to women in dress, travel, divorce, schooling were repealed. Wealth from landholdings, bribes, embezzlement, tax irregularities encouraged selfishness, class consciousness. The "new morality" left little time for brave exploits, so the amphitheater, the games, the festivals took on not only the function of amusement but became an outlet for a pseudo-bravery. The relaxed morals of the times found an even coarser outlet among the *plebes* and the *profanum vulgus* which evidenced itself in the plays of Plautus.

One of the redeeming features of this age was that luxury permitted imports and with imports came Greek art and literature and thus a love of the beautiful and the polished. Captured statues and columns adorned Rome. Large temples aping those of Greece were begun. There was a fusion of Greek and Roman religion, and deities. Hellenism, the cult of *cultura Graeciae*, had begun. "*Graecia capta ferocem victorem cepit*", wrote Horace at a later date.

With art and luxuries came philosophy. In 155 B.C. Athens sent leaders of the three schools of Greek philosophy to Rome. Cato the Elder, a kind of Barry Goldwater of his day, objected to the radical beliefs of these philosophers. The Senate had them sent back to Athens.

An affectionate and generous scholar named Publius Cornelius Scipio Aemilianus, formed a kind of literary club of distinguished Romans interested in Greek thought and literature. The great Greek historian Polybius was a member of this club which was called Scipionic Circle. The ideals of this Scipionic Circle were to encourage the study of literature and philosophy, to mold the Latin tongue as a literary medium, to encourage Latin poets to write in the Greek vein, and to provide an audience for new writers. This Circle was to have a profound influence on Terence.

II. TERENCE'S LIFE

The Roman historian Suetonius in his book *De Viris Illustribus* tells us that Terence was born in Africa. The cognomen *Afer* suggests that Terence was of Libyan, Berber, Moorish, or Black parentage. Dr. Frank M. Snowden Jr. says that because of the combination of the term *Afer* and the physical description given by Suetonius (*colore fusco*), Terence is definitely of Black parentage.

According to Suetonius, Terence was of medium stature, graceful, and dark. He came to Rome from Carthage as a slave in the house of Terentius Lucanus, a senator, who educated him and then set him free. Influenced by the Scipionic Circle, he imitated the polished and urbane writings of the Greeks.

There is a story, possibly apocryphal, that he was sent by the aediles (magistrates) to read his first play, ANDREA, to Caecilius, a comic poet of the time. Caecilius was so impressed with the work of this unknown that he invited him to leave the stool where he was seated and to recline at the table with the guests. If this is true, this action was tantamount to public endorsement of his work.

During the time that Terence presented his plays he had both successes and failures. The HECYRA failed twice. The EUNUCHUS was given twice in one day because of popular demand.

Although six of Terence's plays were produced, we do not know what financial success he experienced. One source says that he owned a large property on the Appian Way and that his daughter married a Roman knight. Another source indicates that Terence did not even have a rented home.

His career, after he had written only 6 plays, was cut short by an early death. He made a trip to Greece, presumably to get to know better the people about whom he was writing in his plays. Two stories are told. One, that he died grieving over the loss of his luggage containing a number of new plays. The second, that he died on the return trip from Greece by drowning. He was less than 25 years old at his death. Despite the shortness of his life, he achieved immortality by his writings.

III. TERENCE'S WORKS

The six extant plays of Terence are as follows:

ANDRIA--A man named Simo wants his son Pamphilus to marry Philumena, the daughter of a neighbor, Chremes. But the son has a secret liaison with Glycerium, a poor modest girl recently arrived from Andros. The lovers are saved since Glycerium turns out to be the long lost daughter of Chremes.

HECYRA--A man named Pamphilus has married after reluctantly giving up his mistress. While Pamphilus is away on business, his wife is discovered pregnant. Pamphilus is eventually discovered to be the ravisher through a ring stolen at the time of the rape. A reconciliation with his wife takes place. The characters of the two mothers-in-law are well drawn and give the play its title.

HEAUTON TIMORUMENOS--This play revolves around an undiscovered identity. Antiphila, the girlfriend of Clinia, who, disapproved of by her lover's father Menedemus, turns out to be the daughter (long lost) of Chremes, the father's neighbor. In the meantime Clinia has been exiled, returned secretly and hidden in the home of a friend, Clitipho (Chremes' son) who is spending his father's money on a courtesan. After much moralizing on parental duty and self torment by Menedemus, both sons are reconciled to the fathers and are properly married.

EUNUCHUS--This complicated plot involves a courtesan Thais, a braggart Captain Thraso, a young slave girl who is really of noble birth, and an Athenian youth, Phaedria. The noble born slave girl eventually gets a noble born husband, Chaerea, and the courtesan winds up with two lovers, Thraso and Phaedria. In the play Phaedria pretends to be a eunuch; hence the title of the play.

In EUNUCHUS an Ethiopian slave girl is presented as a valuable gift to Thais by her boy friend Phaedria. No doubt this inclusion of black characters was made because the Romans were somewhat familiar with black people since Hannibal's army had marched into Italy.

PHORMIO--This play involves "a clever operator" named Phormio who uses an old Athenian law regarding the marriage of orphans to next of kin to help Antipho to marry an orphan girl. By the end of the play it has been discovered that she really is the daughter of his bigamous uncle.

Professor Frank M. Snowden believes that there is evidence to indicate that Phormio was black since Julius Caesar refers to one of his soldiers as being "black and bold as Phormio."

ADELPHI--This play is about the two sons of Demea who were brought up in different circumstances: Aeschinus by his uncle Micio in town, who indulges his ward with open-handed generosity and is loved as a result, and Ctesipho, by his own father in the country, a frugal and harsh disciplinarian who is therefore hated. Aeschinus has seduced an Athenian lady and wants to marry her. Ctesipho, in spite of his Stoic rearing, loves a music girl. Therefore Aeschinus tries to help the love affair by stealing the music girl from her slave master and thereby he is reputed to be involved in intrigue with her. However, he is forgiven and his Uncle Micio arranges his marriage to the Athenian lady.

The characters of the two uncles are sharply drawn. The two methods of raising children are contrasted. The outcome of the play demonstrates quite clearly that neither extreme--excessive permissiveness or undue strictness--is best and that each can learn from the other.

While Terence followed the custom of adapting Greek plays, he was not slavish. In order to make a more complicated plot or to add dramatic interest he occasionally used as a source two plays of Menander. The critics of his day accused him of contaminatio; in their opinion he should merely have translated Menander into Latin with no changes or additions. In order to answer his critics, Terence wrote prologues in which he defended his position. Normally prologues were used to recap the action of the story. Thus his use of the medium as a defense was an original thought.

The plays of Terence have complicated plots, but he is also interested in characterization as well as in plot. His plays, while adapted to the Roman scene, and using Roman colloquialisms, never descended to the slapstick vulgarity of Plautus. His well polished and well turned phrases have remained as quotable quotes. Over 25 of his lines are included in Bartlett's FAMILIAR QUOTATIONS.

While it was the custom in Roman theater to have portions of the play sung or chanted to the accompaniment of the flute, Terence's sung portions (cantica) are shorter than those of other playwrights. He concentrated on iambic and trochaic meter with the normal variations as needed. The actor and director of most of his plays was Lucius Ambinius Torpio, and the composer was a man by the name of Flaccus. This information is available because of the custom of the day of listing at the beginning of the play its title and author, the name of the public game or festival when the play was first presented, the manager and director, chief actor, composer, type of flute used, the Greek source, and the names of the consuls at the time of presentation.

IV. THE ROMAN THEATER

Roman theater had its beginnings in the Greek theater. The latter had its origin in the ancient rites and celebrations involving song, dance, and the wearing of masks which were held as harvest and fertility festivals. Greek comedy began about the 6th century B.C. in the songs and revels of Dionysus, the god of the life spirit. The natural place for these revels was on the circular threshing floor of hardened ground close to a hillside for the spectators. Thus the architectural form of the theater was set from its beginnings. Great Greek playwrights include Aeschylus, Sophocles, and Euripides in the field of tragedy, and Aristophanes and Menander in the field of comedy. Terence borrowed heavily from Menander.

Roman comedy--in addition to being heavily influenced by Greek comedy--shows the influence of the Etruscans' farces, the native Fescennine verses (rude, ribald exchanges at harvest festivals) and the Fabula Atellana (masked performances given by the inhabitants of the southern Italian town of Atella).

In 240 B.C. an ex-slave named Livius Andronicus translated some Greek tragedies and comedies into Latin. A native Italian playwright named Gnaeus Naevius wrote plays dealing with Roman heroes, legend, or contemporary history. Other important names in Roman drama are Quintus Ennius and Statius Caecilius. All of the authors mentioned in this paragraph survive only in fragments.

Perhaps the most important writer of Roman comedy was Titus Maccius Plautus. Twenty of his plays are extant. He used Menander and other Greek writings as a source but added Roman puns, manners, costumes, and customs. Terence came after Plautus.

Plays were given on the occasion of certain festivals or ludi:

1. ludi Romani--in September, in honor of Jupiter Maximus
2. ludi Apollinares--in July, in honor of Apollo
3. ludi plebeii--in November, in honor of Jupiter
4. ludi Megalenses--in April, in honor of the Magna Mater
5. ludi Publici--at will
6. ludi Valini--triumphs or temple dedications
7. ludi funebres--games at funerals in honor of noble citizens. By the time of the empire, between 60-100 days a year were being devoted to holidays with dramatic performances.

In Rome the sites for staging plays varied, but generally the temporary wooden stage was set up in the Forum, the Circus Maximus, or on level ground near the temple of the god in whose honor the celebration was being held. The first permanent theater was not built until 55 B.C. by Pompey in honor of the Venus Viatrix. Because he used this cloak of religiosity by including an altar at the back of the auditorium (cavea) he received approval of the Senate to erect a permanent theater building. Prior to this time permission had not been granted since it was thought that permanent theaters would ruin Roman morals. Marcellus built a theater in 13 B.C. whose remains are visible and habitable (there are apartments in the upper stories) in Rome at this day.

The stage (proscaenium) generally was about 60 yards long and raised 5 to 6 feet off the floor level of the orchestra where the dancers or chorus held forth. The raised scaena behind the stage was the scenery, usually two houses with doors for entrances and deep vestibules so that actors could hide from one another and add to the humor or intrigue of the plot. Sometimes an altar to Apollo was on stage.

Shops were often set up in the hollows underneath theaters. As they became larger and more ornate with statuary, several levels with arched entrances, colonnades and promenades were built. These ornate theaters were often donated by rich men of the city. An example is that found at Leptis Magna, the birthplace of Septimus Severus. The latter himself donated a theater to the town in Tripolitania, Sabratha. Under the emperor Augustus there were 48 theaters in the empire and 100 by the time of Constantine. There are many famous ruins of Roman theaters throughout the Mediterranean world.

Production of the plays in the theaters was left to the dominus gregis who had charge of the grex, a troop composed of slaves or freedmen. He would hire the musicians, get the costumes, stage property (ornamenta) and the choregus or property manager aided in the production. Usually plays were purchased directly from an author for a flat fee.

Costumes generally followed the style of the period and the character type in the play. Reds, blues, yellows, and purples were used for the clothing. White wigs indicated old men. Black wigs indicated young men. Slaves usually wore red wigs. Masks may have been worn by the actors.

V. TERENCE'S SIGNIFICANCE

Whatever his financial position or influence in his day, Terence has had continuing influence on drama. His plays show a sympathy and a tolerance for all human nature. As a character in the HEAUTON TIMORUMENOS says, "Homo sum; humani nil a me alienum puto"--"I am a man; I think that nothing human is alien to me."

Beginning with Cicero, Caesar, and Horace, his plays have been praised throughout literary history. He has influenced such men as Moliere, Congreve, Steele, Sheridan, even Oscar Wilde, whose modern novel, WOMAN OF ANDROS, is based on the ANDREA. Naturally his moralizing and conservatism made him a favorite in the Middle Ages. Even in the convents he was popular. Abbess Hrothswith at Gandersheim rewrote his plays for presentation by her charges in the Benedictine convent.

Early drama was very strictly controlled by rule and custom. But Terence's originality shows forth in several ways:

1. He occasionally used two plays as a source, sometimes from two separate authors.

2. He altered the names of characters.

3. He dropped or toned down excessive Greek allusions which might be unfamiliar to the average Roman.

4. He changed and built the characterization of his characters.

5. He remodeled individual scenes, e.g., by changing a monologue to a dialogue through adding a new character.

6. He added characters to intensify dramatic interest.

7. Often Terence has two characters in a similar set of circumstances in order that he can work out their different characters as they handle their problems in different manners.

SUGGESTIONS FOR TEACHERS IN LOWER AND MIDDLE SCHOOLS

I. Introduce the following Latin dialogue audio-lingually:

Quis fuit Terentius?
Terentius fuit poeta bonus.
Ubi natus est?
In Africa natus est.
Qualis homo fuit Terentius.
Fuit sapiens et bonus.
Quid scripsit?
Fabulas scripsit.

Review or introduce the following English words related to words in the above dialogue: poetical, poetic, natal, prenatal, homo sapiens, bonus, bona fide, scribble, script, inscribe, describe, prescribe.

II. Have the pupils perform the following playlet after assigning parts.

(Messenger enters, takes a position down right front. Remains throughout the play. If more characters are desired, several boys can be added as amici to each of the main participants.)

Nuntius:	Vir Romanus venit.
Terentius:	Terentius sum. Poeta sum.
Nuntius:	Pueri Romani veniunt.

(Boys come in, kneel down, and begin to play dice.)

Marcus:	Tua alea (After he throws.)
Sextus:	Tua alea (He throws gently.)
Marcus:	(He throws too hard and the die is lost.) Ubi est alea?

(The boys search for the die. They find a scroll and examine it.)

Marcus:	Quid est?
Sextus:	Quid est?
Nuntius:	Terentius venit.
Terentius:	Ubi est volumen meum?
Marcus:	(Showing the scroll to Terentius) Quid est?
Sextus:	Quid est?
Terentius:	Volumen meum est! Volumen meum est!

(The boys hand Terence the scroll. He shakes their hands.)

Terentius: Multas gratias! Multas gratias! Pecuniam vobis dabo.
(He hands them some coins.)

Marcus: Multas gratias!
Sextus: Multas gratias!
Terentius: Valete! (Terentius leaves.)
Marcus: Vale!
Sextus: Vale!
Nuntius: Plaudite, omnes (The audience applauds.)

Review or introduce the following English words connected with the Latin words found in the playlet: *omnibus*, *omnipotent*, *omnipresent*, *omniscient*, *grateful*, *gratefulness*, *volume*, *voluminous*, *puerile*, *puerilism*.

III. Introduce some of the following quotations from Terence. Have the children discuss these. Some of the quotations might lend themselves to poster work illustrating the meaning.

1. Ne quid nimis "Moderation in all things". ANDRIA 61
2. Amantium irae amoris integratio est. "Lovers' quarrels are the renewal of love." ANDRIA 555
3. Proxumus sum egomet mihi. "Charity begins at home." ANDRIA 635
4. Homo sum. Nil humani a me alienum puto. "I am a man. I think nothing human is alien to me." HEAUTON 77
5. Diem adimere aegritudinem hominibus. "Time removes distress." HEAUTON 421
6. Jus summum saepe summa est malitia. "Extreme law is often extreme injustice." HEAUTON 796
7. Modo liceat vivere est spes. "While there is life there is hope." HEAUTON 981
8. Quot homines tot sententiae. "So many men, so many opinions." PHORMIO 454.
9. Suos quoique mos. "Everyone his own way." PHORMIO 454

The quotation *Fortes Fortuna adjuvat* presented near the end of Unit VI of VOCES DE OLYMPO provides a convenient point of departure for additional Terentian quotations and other work on Terence.

SUGGESTIONS FOR TEACHERS IN UPPER SCHOOLS

I. After telling the students about Terence's life, times, works, and importance, invite the class to discuss the following questions.

1. What were the customs regarding slavery in the days of Terence? How do they compare with the customs in the United States before the Civil War?

2. How is it that his former life as a slave did not keep Terence from becoming a great man? What ideas does this give you for your own life? Can good sometimes come from evil, as the old saying goes? Prove or disprove it.

3. History tells us that the plays of Terence influenced literature more than the popular plays of a slapstick writer, Plautus. Why do you think this is true? What could you say then about the many comics on television and their influence on history?

4. Would you have liked to have been Terence? Why? Why not?

II. Duplicate the following selections from Terence's ADELPHI for a literature unit. Read and discuss the selections in class with the students.

Dramatis Personae

Micio	Senex	Sostrata	Matrona
Demea	Senex	Geta	Servus Sostratae
Aeschinus	Adulescens	Hegio	Senex
Syrus	Servus Micionis	Pamphila	Virgo
Ctesipho	Adulescens		

Demea, brother to Micio, resides in the country near Athens. He is a frugal and stern man who brings up his son Ctesipho in this stern tradition. His other son, Aeschinus, has been adopted by the childless Micio who brought him up in the modern fashion, denying his adopted son no pleasure and putting no restraints upon him. As a result, Micio is greatly loved while Demea is hated. The story begins as the young men reach marriageable age. Both boys are involved with girls, but not too honorably. Aeschinus has seduced an Athenian lady who fortunately turns out to be the very lady whom he wants to marry, living next door to him. Ctesipho loves a music girl, a cithara player, a slave. He gets his brother Aeschinus to help steal her from her master and secrete her in Micio's home. Meanwhile Pamphilia, the wronged lady, is about ready to have her child. Her mother, Sostrata, decides that there are only two solutions to her daughter's condition (pregnant and without a dowry): a kinsman, Hegio, can take the matter to court, or Aeschinus (whom she recognizes as the father of the unborn child through a ring he took from Pamphila) can marry her voluntarily. He has sent her servant to get Hegio.

As this scene opens, Demea enters, has just heard that his son Ctesipho is involved along with Aeschinus, Micio's son, in the affair of the music girl. He tries to get information from Syrus, Micio's servant, and then discusses his method of child raising.

Demea:	Disperii![1] Ctesiphonem audivi filium una fuisse in raptione[2] cum Aeschino. Id misero restat[3] mihi mali, si illum potest, qui aliquoi[4] reist[5] etiam, eum ad nequitiem[6] adducere. Ubi ego illum quaeram? Sed eccum[7] Syrum ire video. Jam hinc scibo[8] ubi siet.[9] Quid? Istaec jam penes vos[10] psaltriast[11]?
Syrus:	Ellam[12] intus.
Demea:	Eho, an domist habiturus[13]?
Syrus:	Credo, ut est dementia.
Dema:	Haecin fieri[14]!
Syrus:	Inepta lenitas patris et facilitas prava.
Demea:	Fratris me quidem pudet pigetque.
Syrus:	Nimium inter vos, Demea, (non quia ades praesens dico hoc) pernimium interest. Tu, quantus quantu's, nil nisi sapientia es, ille somnium. Num sineres vero illum tuom[16], facere haec?

Notanda

1. disperii--"I am ruined"
2. raptione "abduction"
3. restat "remains"
4. aliquoi = alicui
5. reist = rei est
6. nequitiem "badness"
7. eccum = ecce illum
8. scibo = sciam
9. siet = sit
10. penes vos = apud domum vestrum
11. psaltriast = psaltria est. Psaltria = serva qui cithara modulatur
12. ellam = ecce illam "yes she is"
13. Eho . . . habiturus--"Heavens! He not really going to have her live there"
14. Haecin fieri! "To think that such things can really be done"
15. quantu's = quantus es
16. tuom = tuum

Demea: Fit sedulo[17]. Nil praetermitto. Consuefacio[18].
Denique inspicere tamquam in speculum in vitas omnium
jubeo atque ex aliis sumere exemplum sibi: "Hoc facito[19]".
Syrus: Recte sane.
Demea: "Hoc fugito".
Syrus: Callide.[20]
Demea: "Hod laud ist".
Syrus: Istaec res est.
Demea: "Hoc vitio datur".
Syrus: Probissume.
Demea: Porro autem . . .
Syrus: Non hercle[21] otiumst nunc mi auscultandi. Piscis ex
sententia nactus sum. Ei mihi ne corrumpantur cautiost.

(Exit Syrus)

Demea: Sed quis illic est quem video procul? Estne Hegio tribulis
moster? Si satis cerno, is est hercle. Vah, homo
amicus nobis jam inde a puero. Odi boni! Ne illius
modi jam nobis magna civium penuriast antiqua virtute
ac fide!

(ADELPHI 363-460)

Notanda

17. Fit sedulo--"It was done zealously", i.e., Demea taught his son zealously.
18. Consuefacio--"I habituated him to everything."
19. Facito = fac
20. Callide = Intelligenter factum.
21. hercle "by gosh"

In the closing scene of Act 3, Hegio, the kinsman, has comforted the mother Sostrata, and has promised to talk with Micio about his responsibilities to Pamphila since he has raised Aeschinus as his son.

In the meantime, Ctesipho, the son of the frugal Demea, has entered his uncle's home to spend the day with his music girl. But he is worried about his father's whereabouts and about being discovered in this youthful wildness. So he discusses with Syrus, Micio's servant, the whereabouts of his father. Then, after he has entered the house, he keeps popping his head out to check on the situation.

Ctesipho: Quidnam est?
Syrus: Lupus in fabula.
Ctesipho: Pater est?
Syrus: Is ipsus.
Ctesipho: Syre, quid agimus?
Syrus: Fuge modo intro, ego videro.
Ctesipho: Si quid rogabit, nusquam tu me?[1] Audistine? Potine ut desinas?[2]
Demea: Ne ego homo sum infelix. Fratrem nusquam invenio gentium.
Ctesipho: Syre.
Syrus: Quid est?
Ctesipho: Men[3] quaerit?
Syrus: Verum.
Ctesipho: Perii.
Syrus: Quin tu animo bono es.[4]
Demea: Nunc redeo. Si forte frater redierit viso.
Ctesipho: Obsecro, vide ne ille huc prorsus se inruat.
Syrus: Etiam taces? Ego cavebo.
Ctesipho: Numquam hercle hodie ego istuc committam tibi. Nam me jam in cellam aliquam cum illa concludam. Id tutissumumst[5].
Syrus: Age[6]. Tamen ego hunc amovebo.

(ADELPHI 538-553)

Notanda

1. tu me: Adde verbum vidisti.
2. Potine . . . desinas? "Can you stop?"
3. Men = Mene
4. Quin . . . es--"Don't worry, be calm"
5. tutissumumst = tutissimum est, Tutissimum est forma ex tutus, -a, -um
6. Age: Adde verbum id.

Demea finally realizes that his brother Micio is so well liked because he has a generous attitude toward the mistakes and wrongdoings of youth. He is envious of this love the boys have for his brother and wants to be considered with affection. However, he also knows that too great generosity is as much a fault as none. Therefore, he decides to change his character completely, to become generous even at the expense of his savings, to gain popularity, and in so doing, to force his brother to realize where permissiveness and the weak desire to be liked can lead. Thus the play ends on a happy note, with a position of moderation between frugality and excessive generosity.

As Scene V opens, Demea is on stage and the slave Syrus enters and becomes the first object of Demea's newly found generosity.

Syrus:	Heus[1] Demea, orat frater ne abeas longius.
Demea:	Quis homo? O Syre noster, salve! Quid fit? Quid agitur?
Syrus:	Recte.
Demea:	Optumest[2]. Jam nunc haec tria primum addidi praeter naturam: "O noster, quid fit? Quid agitur?" Servom haud inliberalem praebes te et tibi lubens bene faxim.[3]
Syrus:	Gratiam habeo.
Demea:	Atqui[4], Syre, hoc verumst[5] et ipsa re experiere propediem.

Demea continues to practice his new geniality, first on Geta, Sostrata's servant, and then on his son Aeschinus.

Demea:	Sed cur non domum uxorem accersis?[6]
Aeschinus:	Cupio. Verum hoc mihi moraest tibicina[7] et hymenaeum[8] qui cantent.
Demea:	Eho, vin[9] to huic seni[10] auscultare?"
Aeschinus;	Quid?
Demea:	Missa haec face[12], hymenaeum, turbas[13], lampades, tibicinas, atque hanc in horto maceriam jube dirui quantum potest. Hac transfer. Unam fac domum. Traduce et matrem et familiam omnem ad nos.
Aeschinus:	Placet, pater lepidissume.

Notanda:

1. Heus "Hey"
2. Optumest = Optimum est
3. Servom . . . faxim "You show that you are a generous slave and I will do you a favor"
4. Atqui "But really"
5. verumst = verum est
6. accersis "do you . . . fetch"
7. tibicina--Adde non adest. Tibicina significat "fluteplayer"
8. hymenaeum = carmen nuptuale
9. vin = visne
10. seni = homini antiquo
11. auscultare = audire
12. Missa . . . face--"Make it that all of these things be sent away." Freely "Skip all this junk"
13. turbas "processions"

Demea orders Syrus to tear down the wall separating the two gardens. Micio is surprised that his brother Demea would take such a liberty as to order his garden wall torn down, but he agrees that it is a good idea to facilitate making the two families one. Demea continues with another novel idea.

Demea: Ita nobis decet. Primum hujus uxorist[14] mater.
Micio: Est. Quid postea?
Demea: Proba et modesta.
Micio: Ita ajunt.
Demea: Natu grandior.
Micio: Scio.
Demea: Parere jam diu haec per annos non potest. Nec qui eam respiciat quisquam est. Solast.
Micio: Quam hic rem agit?
Demea: Hanc te aequomst[15] ducere[16] et te operam ut fiat dare.
Micio: Me ducere autem?
Demea: Te.
Micio: Me?
Demea: Te inquam.
Micio: Ineptis.[17]
Micio: Etsi hoc mihi pravom ineptum absurdum atque alienum a vita mea videtur, si vos tanto opere istuc voltis, fiat.
Aeschinus: Bene facis.
Demea: Merito te amo. Verum .....

(ADELPHI 882-946)

Notanda:

14. uxorist = uxori est
15. aequomst = aequum est "it is right"
16. ducere = in matrimonium ducere
17. ineptis. Adde verbis.--"You speak nonsense".

CHAPTER 5 — JUGURTHA

BACKGROUND INFORMATION FOR THE TEACHER

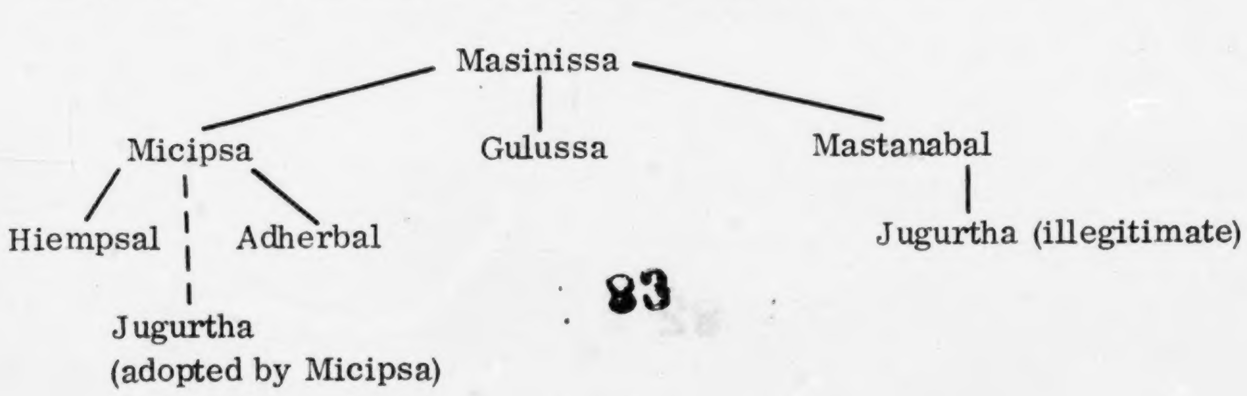
I. JUGURTHA'S LIFE

Jugurtha (160 B.C.-104 B.C.) was born in Numidia in Northern Africa. He was the grandson of Masinissa, the greatest king in Numidian history. He was destined to become, at least for a short time, the savior of the Numidians from the domination of Rome, and an almost godlike figure to his people.

As an illegitimate child, Jugurtha was excluded from any share in the Numidian kingdom even after his father and one uncle died. He was, however, a very charming, handsome, and resourceful young man; and he soon became so popular among the Numidians that his uncle Micipsa (who had succeeded his grandfather to the throne) tried to remove his influence by sending him to assist the Roman general Scipio Aemilianus Africanus at the siege of Numantia. This move proved to be very beneficial to Jugurtha, for, as with all opportunities, he used this occasion to his advantage and established good relations with influential members of the Roman senate. He fought hard and well under Scipio and became admired for his personal ambition and soldierly qualities.

In 120 B.C. probably through pressure from his Roman friends and because he was becoming increasingly popular among his native countrymen, Jugurtha was adopted by his uncle Micipsa and thus given legitimacy and his proper right to share in the ruling of Numidia at the appropriate time. The appropriate time, however, was not soon enough for Jugurtha. Therefore, when his uncle died in 118 B.C. he decided that sharing Numidia with his two cousins, Hiempsal and Adherbal, was too confining. His ambition to become sole leader soon brought conflicts. With the help of his Roman associates he had Hiempsal assassinated, but failed in his attempt to rid himself of Adherbal. He approached Rome again, and this time with Roman intervention he succeeded in having Numidia divided into two kingdoms with himself being placed in charge of the larger and more powerful half.

This "family tree" may be helpful in understanding the Numidian royal house:



Jugurtha's ambitions still were not sated. Having found several of the Roman nobles and senators accessible to bribery, he at once began with their help to provoke Adherbal to a war of self-defense. He attacked Adherbal who had taken refuge in a fortress at Cirta (Constantine) and treacherously massacred not only his cousin but all the inhabitants of the town including a number of rich Italian merchants. There was great wrath in Rome and throughout Italy as a result of this action. Although a majority of the senate still clung to Jugurtha, he gradually began to lose its support through his uncontrollable and opportunistic behavior.

In 111 B.C. Rome declared war against Numidia to the displeasure of many of her senators. Jugurtha broke off so called "diplomatic relations" with Rome and began an all-out guerrilla warfare. So successful was Jugurtha, and so obvious was it becoming that Numidia seemed disposed to assert its independence, that Rome began some underhanded negotiations to secure the defeat of her former ally. Jugurtha took asylum with his father-in-law Bocchus, King of Mauretania, but Bocchus was soon persuaded to betray Jugurtha. Jugurtha was turned over to Rome and, in 104 B.C., in a subterranean prison beneath the Capitol at Rome, he was either strangled or starved to death.

The main source of our knowledge on Jugurtha is the book BELLUM JUGURTHINUM by the Roman historian Sallust. Sallust lived during the exciting epoch of Julius Caesar and Cicero. Sallust was doubtless drawn to write about Jugurtha by the fact that he himself was the Roman governor of Numidia. His residence in Africa gave him a rich opportunity to collect material on which to base his account. He seems to have studied other accounts of the war. His style is terse and polished. The ancient people regarded him as the equal of the great Greek historian Thucydides. Modern critics regard his writings as masterful. He has been imitated and admired by later writers, including Edward Gibbon, Thomas Babington Macauley, and Sir Winston Churchill.

II. JUGURTHA'S PERSONAL TRAITS

From Sallust, the Roman historian who has immortalized Jugurtha in his BELLUM JUGURTHINUM, we are told that the Numidian inherited much of his grandfather's natural political ability. He was strong, handsome and intelligent. He was very adept in warlike exercises and a vigorous and resourceful ruler. Jugurtha was driven by an ambition which, coupled with his natural charm and persuasive ability, helped him rise to the top. It was this same overpowering ambition, however, combined with a lack of political insight which caused his downfall.

Although a naturally ingenious and maneuvering individual, Jugurtha lacked the political insight to realize when he was pushing people too far; consequently, misled by signs of corruption in the Roman government, he did not grasp the fact that there were limits beyond which the rulers of Rome's dependent nations could not go without provoking decisive intervention.

Jugurtha was endowed with all the traits of an excellent ruler except that one very necessary quality--restraint.

III. JUGURTHA'S IMPORTANCE

Jugurtha provides us with an archetype of an individual who, through ambition, hard work, and the proper contacts, rose from lowly background to become a powerful moving force in society. He challenged the control of the ruling class though he was an unknown. He questioned what was previously "unquestionable". He challenged the status quo. His downfall came about in the attempt to overthrow the status quo too rapidly and recklessly.

SUGGESTIONS FOR TEACHERS IN LOWER AND MIDDLE SCHOOLS

I. Introduce the following Latin dialogue in the usual audio-lingual fashion after providing the children with some information on who Jugurtha was, what he did, etc.

Quis fuit Jugurtha?
Jugurtha fuit rex Numidiae.
Ubi est Numidia?
Numidia est in Africa.
Qualis vir fuit Jugurtha?
Jugurtha fuit vir audax et fortis.

The following English words related to Latin words above may also be introduced audio-lingually: Rex, regal, regency, virile, virtue, audacity, audacious, forte, fortitude.

II. After "playing up" the exciting life Jugurtha had, ask the pupils if they would want to be like him. If so, why? If not, why not? Ask if anyone would like to have actually been Jugurtha himself. Ask the children if people in Jugurtha's day had televisions, radios, rock and roll, movies, and chewing gum.

III. If the children have studied Hannibal, ask them to compare and contrast Hannibal with Jugurtha. Ask them to compare and contrast Jugurtha with Malcolm X or the Rev. Dr. Martin Luther King.

SUGGESTIONS FOR TEACHERS IN UPPER SCHOOLS

I. Ask the students to compare and contrast Jugurtha with such figures as Kwame Nkrumah, Richard Nixon, Abraham Lincoln, Lyndon Johnson, Joseph Stalin, and Malcolm X. Comparisons and contrasts might be in terms of character, endeavors, and accomplishments. Jugurtha's ambitio and how this caused his eventual downfall should be a crux of the discussions.

II. Suggest that pupils read the entire BELLUM JUGURTHINUM by Sallust in paperback English translation from the Penguin series. Have them write reviews of the book. Discuss the contents in class particularly in light of modern problems such as class struggles, imperialisms, and international relations.

III. Duplicate the following passages from Sallust's BELLUM JUGURTHINUM for a literature unit. Some senior high schools have sets of the book THIRD YEAR LATIN by Harrington and McDuffie. Though this book is no longer on The School District's Textbook List it does include an abridged version of the BELLUM JUGURTHINUM that may be useful.

Jugurtha's Early Life

> Qui ubi primum[1] adolevit[2], pollens viribus[3], decora facie[4], sed multo maxume[5] ingenio validus, non se luxu[6] neque inertiae corrumpendum dedit, sed, uti[7] mos gentis illius est, equitare, iaculari[8], cursu cum aequalibus certare, et cum omnis gloria anteiret,[9] omnibus tamen carus esse; ad hoc pleraque tempora in venando agere, leonem atque alias feras[10] primus aut in primis ferire[11]; plurumum[12] facere et minumum[13] ipse de se loqui.[14]
>
> (Sallustius, BELLUM
> JUGURTHINUM 6.1)

Notanda:

1. Ubi primum "as soon as"
2. adolevit "he grew up"
3. pollens viribus = potens et fortis
4. decora facie = habens faciem pulchram
5. maxume = maxime
6. luxu = luxuriae
7. uti "as"
8. jaculari = telum mittebat. Formae infinitivae (equitare, jaculari, certare, esse, etc.) significationes indicativas habent.
9. anteiret = superaret
10. feras = saeva animalia
11. ferire = necare = necabat
12. plurumum = plurimum
13. minumum = minimum
14. loqui = dicere = dicebat

Respondete Latine

1. Fuitne Jugurtha decora facie?
2. Quid fuit mos gentis Jugurthae?
3. Amavitne Jugurtha venari?
4. Fuitne carus omnibus?

Adherbal's Speech to the Roman Senate

Patres conscripti,[1] Micipsa, pater meus, moriens mihi praecepit[2] ut regni Numidiae tantum modo[3] procurationem existimarem meam[4], ceterum ius et imperium eius penes vos esse; simul eniterer domi militiaeque[6] quam maximo usui esse populo Romano, vos mihi cognatorum, vos adfinium[7] locl ducerem: si ea fecissem, in vestra amicita exercitum, divitias, munimenta regni me habiturum.

Quae cum praecepta parentis mei agitarem, Jugurtha, homo omnium quos terra sustinet sceleratissimus, contempto imperio vestro, Masinissae me nepotem[8] et iam ab stirpe socium atque amicum populi Romani regno fortunisque omnibus expulit. Atque ego, patres conscripti, quoniam eo miseriarum venturus eram, vellem potius ob mea quam ob maiorum meorum beneficia posse me a vobis auxilium petere, ac maxime deberi mihi beneficia posse me a vobis auxilium petere, ac maxime deberi mihi beneficia a populo Romano quibus non egerem; secundum ea, si desideranda erant, uti debitis uterer. Sed quoniam parum

---

Notanda:

1. Patres conscripti = Senatores
2. praecepit = monuit = docuit
3. tantum modo = solum
4. existimarem meam = "I regard as mine"
5. penes = "belonging to"
6. domi militiaeque = in pace et in bello
7. ad Finium ≐ "neighbors"
8. nepotem ± "grandson"

tuta per se ipsa probitas[9] est, neque mihi in manu[10] fuit Jugurtha qualis foret[11]; ad vos confugi, patres conscripti, quibus, quod mihi miserrimum est, cogor prius oneri quam usui esse.

Ceteri reges aut bello victi in amicitiam a vobis recepti sunt, aut in suis dubiis rebus societatem vestram appetiverunt. Familia nostra cum populo Romano bello Carthaginiensi amicitiam instituit, quo tempore magis fides ejus quam fortuna petenda erat. Quorum progeniem vos, patres conscripti, nolite pati me nepotem Masinissae frustra a vobis auxilium petere.

(Sallustius, BELLUM
JUGURTHINUM 14.1-6)

Notanda

9. probitas = sinceritas
10. mihi in manu = mea potestate
11. foret--Haec forma est ex verbo sum, esse.
12. nolite pati = "do not let"

Respondete Latine

1. Quibus hominibus Adhebal dixit in hac oratione?
2. Qualis homo est Jugurtha secundum Adherbalem?
3. Cur Adherbal ad senatum Romanum confugit?
4. Quis fuit nepos Masinissae?
5. Fuitne familia Adherbalis amica populo Romano?

CHAPTER 6 — CLEOPATRA

BACKGROUND INFORMATION FOR THE TEACHER

I. CLEOPATRA AND JULIUS CAESAR

Cleopatra was born in 69 B.C., the daughter of Ptolemy Auletes. She was the last of the line of Ptolemies who had ruled Egypt for nearly three hundred years.

Cleopatra came to the throne in 51 B.C. after her father's death, but was made joint ruler with her brother Ptolemy XII in accordance with her father's will. Ptolemy's guardian, however, drove Cleopatra from the throne. Outraged, she made plans to take the throne back by force, but at that time Julius Caesar arrived at Alexandria. Realizing the advantage that Caesar could give her politically, she made up her mind to become his mistress. She so pleased him with her charm and ingenuity that they became lovers almost immediately. Of course, he proclaimed her Queen of Egypt. Cleopatra's brother, Ptolemy, was drowned as he tried to escape.

Cleopatra bore a son to Caesar and named this son Caesarion. Caesar summoned her to Rome, and, after a spectacular arrival, she was settled in an apartment in his palace. This upset the Roman citizenry, particularly Calpurnia, Caesar's wife. Because Caesar was sensitive to the hostility against Cleopatra, he prevailed upon her to return to Egypt, and she returned with her ships laden with many presents.

Her younger brother became her husband to fulfill Egyptian law. Cleopatra wanted him killed, and, according to her wishes, he was poisoned before her departure. Caesar was assassinatdd during the time Cleopatra was en route to Egypt.

II. CLEOPATRA AND MARC ANTONY

In the Roman civil war that followed Caesar's death, Cleopatra supported the followers of Caesar (Octavianus, Caesar, Lepidus and Marc Antony) and sent a fleet against the troops of Brutus and Cassius. This fleet, however, was captured and turned over to Cassius. A second fleet mustered by Cleopatra was turned back by a storm. Cassius and Brutus were finally defeated at the battle of Philippi.

Antony, now co-ruler of the Empire, summoned Cleopatra to Tarsus to answer charges that she had assisted the Republican forces, i.e., those of Brutus and Cassius. Cleopatra used this incident to further her political fortunes. Bearing treasures, she sailed up the river to Tarsus on a beautifully decorated barge. When she arrived, even through Antony was holding an audience, his audience left to see the spectacle of Cleopatra's barge. Cleopatra received Antony, and after a winter's affair in Alexandria she gave birth to twins, Alexander Helios and Cleopatra Selene.

In the meantime, Antony's third wife, Fulvia, diverted Antony to Italy. On his return she died. Antony then married Octavia, sister of Octavianus, niece of Julius Caesar.

But Antony had not forgotten Cleopatra. He gave her a gift of territory and promised to marry her. The Roman citizenry was outraged when it learned that an Eyptian queen had been given Roman territory. Octavianus denounced Antony in the Senate and declared war against him and Cleopatra. The two forces met in a famous naval battle at Actium, where Antony's fleet was defeated by Octavianus. Antony committed suicide in Alexandria, and Cleopatra, rather than be Octavianus' prisoner, also committed suicide by allowing herself to be bitten by an asp.

III. CLEOPATRA'S INFLUENCE ON LITERATURE AND ART

The story of Cleopatra has been recurrent as a theme for operas. Georg Friedrich Handel used Cleopatra in his opera JULIUS CAESAR. This opera, however, is rarely performed today.

Samuel Barber was commissioned to write an opera for the grand opening of the Metropolitan Opera, and chose the theme ANTONY AND CLEOPATRA, from the play of the same name by William Shakespeare.

William Shakespeare's play, ANTONY AND CLEOPATRA, is by far the most important example of Cleopatra's impact on literature. However, the play is not considered one of Shakespeare's greatest tragedies because the characters of Antony and Cleopatra do not evoke pity and admiration. Shakespeare's source for the play was an English translation of Plutarch's LIVES.

The Cleopatra story has been the theme of novels and films. A famous Hollywood version of the story starred Elizabeth Taylor as Cleopatra.

SUGGESTIONS FOR TEACHERS IN LOWER AND MIDDLE SCHOOLS

I. Introduce the following Latin dialogue on Cleopatra audio-lingually after filling the pupils in on who she was and what she did:

Quis fuit Cleopatra?
Cleopatra fuit femina formosa.
Ubi habitabat Cleopatra?
In Aegypto in regia spendida.
Fuitne Marcus Antonius conjunx Cleopatrae?
Ita, fuit conjunx.

Introduce or review audio-lingually these English words connected with Latin words found in the above dialogue: form, Formosa, habitat, splendid, splendor, conjugal, feminine, female.

II. Introduce the following song audio-lingually to the tune of Clementine:

Cleopatra! Cleopatra!
Vita mea et amor!
Tu es pulchra et formosa,
Vita mea et amor.

III. Tell the pupils the story of Cleopatra's barge. Invite them to draw pictures of the barge and Cleopatra.

SUGGESTIONS FOR TEACHERS IN UPPER SCHOOLS

I. Invite the pupils to read and report on one of the following works on Cleopatra after discussing in class the outline of Cleopatra's life. Cleopatra is perhaps best studied in connection with readings from Julius Caesar such as those contained in Level Two of ARTES LATINAE.

A. ANTONY AND CLEOPATRA by William Shakespeare.

B. OCTAVIAN, ANTONY, AND CLEOPATRA by W. W. Tarn and M. P. Charlesworth (Cambridge University Press, New York, 1965).

C. "Antony" in the PARALLEL LIVES of Plutarch.

D. One of the many "popular" lives of Cleopatra available in public or school libraries.

II. Invite pupils who may be interested in music to listen to Handel's JULIUS CAESAR and Samuel Barber's ANTONY AND CLEOPATRA at the Logan Circle Free Library.

III. After discussing Cleopatra's life, invite the pupils to compare and contrast her career and personality with those of each of the following:

Elizabeth I
Catherine the Great
Marie Antoinette
Dido
Clytemnestra
Maria Callas

Jacqueline Kennedy Onassis
Elizabeth II
Elizabeth Taylor

The pupils, of course, must do research in order to make intelligent comparisons and contrasts.

CHAPTER 7 — FRONTO

BACKGROUND INFORMATION FOR THE TEACHER

In 1815, Angelo Cardinal Mai, librarian of the Ambrosian Library in Milan noticed a manuscript containing some routine decrees. What attracted him to this manuscript was the fact that the leaves appeared to have been written on before.

This was not an uncommon practice in the early Middle Ages, when sheets of parchment were so scarce that often the writing on one sheet was covered over with powdered chalk and some sort of binding compound. When this was dry, the sheet of parchment could be used over again. Out of curiosity Mai tried cleaning one of the leaves to see what was written on it originally. He came upon the title page of the works of M. Cornelius Fronto. Fronto was known to have been a famous orator and teacher of the early second century. Therefore, Mai began to clean all of the leaves, hoping to find more of Fronto's works. What he found was a jumble of pages, for the original pagination was not kept when the leaves were reused.

After much work, Mai was able to collate the pages and later in 1815 published the first modern edition of Fronto's works which had been lost for 1500 years.

Shortly after he had published this edition, Cardinal Mai was appointed librarian of the Vatican library. There, as chance would have it, in 1823 he found another manuscript with reused pages. Upon cleaning these leaves, he found more of the letters of Fronto. Thus, by complete accident, two-thirds of the total lost work was found. It has been speculated that somewhere in one of the great libraries of Italy the remaining third of the correspondence is still waiting to be discovered.

Fronto was born about 100 A.D. in Citra, Numidia. He studied rhetoric and became a famous teacher. His fame spread so rapidly that he was soon chosen as tutor to the future emperors, Marcus Aurelius and Lucius Verus. Most of the letters are correspondence between himself and his pupil Marcus Aurelius. In some of them, he exhorts Marcus Aurelius to study more. In others, he simply tells of his daily life. In still others, he bemoans the fact that Aurelius has taken up the study of philosophy, instead of concentrating on rhetoric as he wanted him to. Some of Aurelius' answers have been preserved. We know virtually nothing of Fronto's later life. He died around 166 A.D.

Fronto is famous because he was largely responsible for creating the so-called African style which flowered into the writings of Apuleius and St. Augustine. Fronto wanted a return to the older Latin of Plautus and Terence, Ennius and Naevius. He sanctioned no word or construction not found in them and constantly opposed neologisms.

Unfortunately, none of Fronto's speeches has yet been found. Therefore we are unable to judge whether or not they are as deserving of credit as they were given in ancient times.

Fronto was much maligned by the Victorian critics, and this is perhaps unfair. Although many of his letters are rather routine, and although he sometimes appears to be a rather querulous person, nonetheless, we are given a clear picture of his relationship with his most famous pupil, Marcus Aurelius.

SUGGESTIONS FOR TEACHERS IN LOWER AND MIDDLE SCHOOLS

I. In connection with Unit V of VOCES DE OLYMPO put Fronto's name on the chalkboard. Explain that Fronto was the teacher of a great Roman emperor (Marcus Aurelius) and that he came from Africa. Explain that we have some of Fronto's letters. In one of these letters he tells the story of Arion and the dolphin. Tell this story to the children, in simple terms. To refresh your memory on the story see the Latin passage from Fronto in this chapter. Invite the children to do research on dolphins in encyclopaedias. Ask how many have seen the television show "Flipper". Tell the children that the ancient people too were fascinated by dolphins. Draw attention to the modern research on "talking" dolphins.

II. Have the pupils write some Latin sentences on paper. Then have them erase the sentences. Have them write on top of the erasure new sentences. Ask how many can still read the sentences that were erased. Relate this experience with the story of Cardinal Mai's discovery of Fronto. Explain how old manuscrips were reused in the Middle Ages.

SUGGESTIONS FOR TEACHERS IN UPPER SCHOOLS

I. After explaining what we know about Fronto, discuss the reign and philosophy of his famous pupil Marcus Aurelius' book MEDITATIONS in which he tries to console himself because he really did not want to be emperor. He expounds on Stoicism and adopts a fatalistic attitude. Invite the pupils to read the MEDITATIONS in the English translation by G. M. A. Grube (Bobbs-Merrill Co., Indianapolis, 1963). Discuss this book in class. The film EMPEROR AND SLAVE which some schools have acquired in connection with ARTES LATINAE may be shown and discussed with profit in connection with Fronto.

Duplicate and distribute the following passage from Fronto. Read and discuss it with the pupils perhaps in connection with Pliny the Younger's story of the boy and the dolphin (Pliny EPISTULAE 9.33) Pliny's story was set in Hippo in northern Africa. The town fathers of Hippo did away with their tourist attraction instead of exploiting it.

> Arion Lesbius, proinde quod Graecorum memoria est[1], cithara primus[2], Corintho, ubi frequens incolebat[3], secundum quaestum[4] profectus, magnis divitiis per oram Siciliae atque Italiae paratis[5] Corinthum Tarento regredi parebat. Socios[6] navales Corinthios potissimum delegit[7]. Eorum navem audacter[8] re bona maxima onerat. Nave in altum provecta cognovit socios, quae veherent[9] cupidos potiri, necem sibi machinari. Eos precibus fatigat aurum omne sibi haberent, unam sibi animam sinerent[10]. Postquam id frustra orat, aliam tamen veniam impetravit[11]; in exitu vitae quantum[12] possit cantaret. Id pradeones in lucro duxere[13], praeter spolia summum artificem audire, cujus vocem praeterea nemo umquam post auscultaret[14]. Ille vestem induit auro intextam[15] itemque citharam insignem. Tum pro puppi aperto maxime atque edito loco consistit[16], sociis[17] inde consulto[18] per navem ceteram dispersis. Ibi Arion studio impenso[19] cantare orditur[20] scilicet

---

Notanda

1. proinde...est--"according to the Greek tradition"
2. primus--"foremost as a player"
3. incolebat--"lived"
4. secundum quaestum--"looking for a profit"
5. magnis divitiis...paratis--"having obtained great riches"
6. socios--"crew"
7. potissimum delegit--"he chose almost exclusively"
8. audacter--"boldly, rashly"
9. quae veherent "the cargo"
10. unam...sineret--"if they would only allow him to live"
11. veniam impetravit--"he asked another favor"
12. quantum--"as much as he liked"
13. Id...duxere--"the pirates thought that it would be even better if"
14. auscultaret--"would hear"
15. intextam--embroidered
16. Tum...consistit--"then he stood on the prow in the most elevated and open place..
17. sociis--"the crew"
18. consulto--"deliberately"
19. impenso--"great"
20. orditur--"began"

mari et caelo artis suae supremum commemoramentum. Carminis fine cum verbo in mare desilit: delphinus excipit, sublimen avehit navi praevortit[21], Taenaro exponit, quantum[22] delphino fas erat, in extimo litore.

Arion inde Corinthum profiscitur: et homo et vestis et cithara et vox incolumes. Periandrum regem Corinthium, cui per artem cognitus acceptusque diu fuerant, accedit; ordine memorat rem gestam in navi et postea in mari. Rex homini credere, miraculo addubitare,[23] navemet socios navales dum reciperent opperiri.[24] Postquam cognovit portum invectos, sine tumultu[25] addiri iubet; voltu comi verbis lenibus percontatur,[26] num quidam super[27] Arione Lesbio compertissent[28]. Illi facile respondent Tarenti vidisse fortunatissimum mortalem secundo rumore aurum quaerere, artemque esse cithara cantare; quo[29] diutius amore et lucro et laudibus retineri. Quom[30] haec dicerent, Arion inrupit salvus illaesusque[31] ita ut in puppi steterat cum veste auro intexta et cithara insigni. Praedones[32] inopinato visu consternati sunt[33], neque quicquam post illa negare aut non credere aut deprecari ausi sunt. Delphini facinus ad Taenarum testatur delphino residens[34] homo parva figura atque ut argumento[35] magis quam simulacro composita.

Notanda

21. praevortit--"passed"
22. quantum...erat--"as close as a dolphin could"
23. addubitare--"doubted"
24. opperiri = expectare = expectabat
25. sine tumultu--"without any excitement"
26. vultu...percontatur--"questioned them with a pleasant face and calm words"
27. super--"about"
28. comperissent--"knew"
29. quo--"there"
30. quom = cum = quando
31. illaesusque "safe"
32. praedones = piratae
33. inopinato...sunt--"were amazed by his unexpected appearance"
34. residens--"sitting"
35. argumento--"as a subject piece." That is, the statue was just a representation of the event and didn't look like Arion.

CHAPTER 8—LUSIUS QUIETUS

BACKGROUND INFORMATION FOR THE TEACHER

Lusius Quietus, either a Libyan Moor or a full-blooded Ethiopian, was the Prefect of the Moorish Troops under the Emperor Domitian who reigned toward the end of the 1st century A.D. Although not a citizen by birth, he became a Roman citizen. Domitian later dismissed Lusius from both citizenship and leadership of the Moorish forces.

During Trajan's more benevolent reign Lusius was invited back into the service of the Empire. With his cavalry he served successfully in Trajan's campaign in Dacia. The Romanization of Dacia under Trajan was, of course, extremely important to the subsequent history of the area. The people of this area in modern times call their country Rumania (i.e., the land of the Romans), speak a language derived from Latin, and take pride in a tradition that goes back to the times of Lusius Quietus and Trajan.

In the Forum Trajanum in Rome stands the beautiful Column of Trajan. This column immortalizes in its relief carvings the exploits of Lusius Quietus and his cavalry in Dacia. The column is also famous for its inscription. The inscription has been used as the basis for Roman style type throughout the world.

Lusius Quietus also helped Trajan pacify Parthia. In Parthia he commanded not only his Moors but an entire army. He restored peace in Northern Mesopotamia by occupying three important cities. In 117 A.D. he quelled a rebellion in Mesopotamia. Also in 117 A.D. he was raised to the consulship and made governor of Judaea. The office of consul during the imperial era of Roman history (from Augustus' time on) was largely honorary since real executive power resided in the Emperor. The consulship--like so many other trappings of the Roman Republic--was carefully preserved in imperial times. With his accession to the consulship Lusius automatically became a senator. Lusius' rise from the status of a barbarian to the highest honorific post in the Empire, i.e., the consulship, might be compared to a poor immigrant becoming Governor-General of Canada.

Under the Emperor Hadrian, Lusius was accused of treason. He was killed in 118 A.D.

Though loyal and capable in many respects, Lusius Quietus was also cruel and impetuous. His life illustrates the kind of socio-economic mobility found in the Roman Empire.

SUGGESTIONS FOR TEACHERS IN LOWER AND MIDDLE SCHOOLS

I. In simple terms tell the pupils about the career of Lusius Quietus. This might be done in connection with the material on the Roman army found in Unit 9 of ROMANI VIVENTES ET DICENTES. Ask the pupils whether it is possible in our country for a foreigner to rise to great heights of power and honor as Lusius did in antiquity. Is it possible for a black man?

II. Show the pupils a picture of Trajan's Column. Explain how Lusius Quietus' campaign in Dacia is immortalized in the column. Invite the pupils to do reports on Rumania.

SUGGESTIONS FOR TEACHERS IN UPPER SCHOOLS

I. Tell the students about Lusius Quietus' career. He might be mentioned in connection with the study of the reign of Trajan and the reading of Pliny's Trajanic letters found in many 2nd and 3rd level textbooks used in The School District.

II. Discuss the following questions with the students after you have told them about Lusius Quietus' life:

A. Is the type of socio-economic mobility illustrated by Lusius' career common in American society? Give evidence to support your answer.

B. Lusius Quietus was made consul. Why was this office--as well as other republican traditions--preserved so carefully by the Roman emperors? Are there comparable offices and traditions in our own country? Are there comparable offices and traditions in countries such as the United Kingdom, India, and Japan?

C. The Roman Empire drew its leadership from many nationalities and areas as the career of Lusius Quietus illustrates. Does the United States? What modern organizations, societies, or associations draw their leadership talent from diverse nationalities and areas?

CHAPTER 9 — APULEIUS

BACKGROUND INFORMATION FOR THE TEACHER

I. APULEIUS' LIFE

Lucius Apuleius was born in Madura, Numidia about 130 A.D. As a young man he studied at Carthage and in Greece.

During Apuleius' time, a wave of "mystery" religions was sweeping the empire. These religions seem to have originated in Asia Minor and Egypt. Little is known of these cults because absolute secrecy was demanded of their initiates.

Apuleius was initiated into the mystery cult of Isis. The cult of Isis stressed some sort of personal immortality of the soul for its initiates. Apuleius claims to have had several mystical experiences during this time. Later on, he also became initiated into the cult of Isis' husband-brother Osiris. He eventually became a priest of Osiris at Carthage.

After he had completed his studies and nearly exhausted his patrimony, he went to Rome to practice law. While in Rome, he felt called by the goddess Isis to go to her shrine in Alexandria. On his way to Alexandria he became ill. He happened to be near the home of a friend and former student. This friend had a widowed mother named Pudentilla whom he wanted to marry off. After much persuasion, Apuleius agreed to marry Pudentilla--influenced perhaps by her huge personal fortune.

After the wedding, Apuleius was accused of having won Pudentilla through the use of magic. The use of magic was illegal in the Empire at that time. At his trial Apuleius offered his defense in a speech called APOLOGIA PRO MAGIS. In this speech he effectively cleared himself of the charges brought against him.

After this episode Apuleius returned to Africa with Pudentilla. He acted as a kind of public orator in Carthage. Extracts of some of his speeches are preserved in a collection called the FLORIDA. We know very little about his later life.

II. APULEIUS' WORKS

METAMORPHOSES (DE ASINO AUREO)--This novel is Apuleius' chief claim to literary fame. It is not to be confused with Ovid's poem with the same title. Apuleius' novel is usually called THE GOLDEN ASS by English-speaking people. This novel is about a man named Lucius who, after experimenting with magical potions, was transformed into a jackass. The book is a chronicle of his adventures and misadventures as he seeks to find an antidote which will return him to human form. At last, Isis reveals to him that he can be changed back into a man if he will eat some rose petals.

After he is transformed he ends the work by praising Isis and Osiris. The METAMORPHOSES contains a number of digressions from the main plot in the form of short narrations. The most famous of these is the tale of Cupid and Psyche.

FLORIDA--These are extracts of speeches delivered in Carthage where Apuleius was a kind of public orator.

APOLOGIA PRO MAGIS--This was Apuleius' speech of defense when he was put on trial on the charge of using magic to win Pudentilla.

Apuleius' style of Latin is difficult for modern readers. He employed complex constructions and a very extensive vocabulary. Some critics have attempted to find a specifically African flavor in some aspects of his style.

III. APULEIUS' IMPORTANCE

Apuleius is an outstanding author. The GOLDEN ASS is a book that has captured the interest and imagination of many generations of readers. It is considered to be an exemplar of Latin prose narrative and the novel in particular.

Apuleius has exerted great influence over later authors. Boccaccio's DECAMERON, which is a collection of tales supposedly told by a group of people who had left Rome to avoid a plague and who agreed to tell tales in order to pass the time, includes adaptations of some of Apuleius' stories. Such authors as Cervantes and Chaucer show the influence of Apuleius.

The story of Cupid has been a favorite subject for artists down through the ages. Apuleius' account of the story of Cupid and Psyche is the only complete telling of this story in extant classical literature.

SUGGESTIONS FOR TEACHERS IN LOWER AND MIDDLE SCHOOLS

I. Tell the children the story of Cupid and Psyche. The teacher who wishes to refresh his memory on this story should see Edith Hamilton's MYTHOLOGY or Apuleius' own version of the story. Tell the children that this story was written by a great author named Apuleius. Point out the highlights of Apuleius' life.

II. The children might enjoy performing a brief pantomime based on the theme of the GOLDEN ASS. Have the child who is going to play Lucius act as though he is mixing some sort of potion. When he feels it is ready, have him drink it. As soon as the transformation has taken place, the rest of the class might shoutt out something like "Nunc asinus es!"

Have Lucius go around the classroom. Robbers capture him and take him to their cave. He is rescued by another group of men. He travels a long time looking for roses so that he can be changed back into a human being. Lucius gets tired and weary and thin. Finally Isis appears and offers him a rose. Lucius eats it and changes into a human form. The class then chants or recites the following hymn to the goddess Isis:

> Salve, regina, mater misericordiae, vita, dulcedo,
> et spes nostra, salve!

The story of Cupid and Psyche might be introduced in connection with Lectio 3, Unit V of VOCES DE OLYMPO, since this deals with Cupid.

III. The children might be asked to compare the transformation of Lucius into a jackass with Midas' receiving donkey's ears or Dr. Jekyll's transformation into Mr. Hyde or Pinocchio's transformation. Why did the change take place in each case?

SUGGESTIONS FOR TEACHERS IN UPPER SCHOOLS

I. After familiarizing the students with Apuleius' life, works, and significance, read and discuss with them the adapted version of the Cupid and Psyche story found in LATIN READINGS by Gertrude Drake (Scott, Foresman and Company, Chicago, 1964) pp. 55-73, or in the opening six lessons of LATIN OUR LIVING HERITAGE BOOK II by Breslove, Hooper, and Barrettt(Charles E. Merrill Co., Columbus, 1969).

The teacher should not miss the opportunity to discuss the English words derived from Psyche's name, e.g., psyche, psychology, psychoanalyze, psychosomatic, "psyched-up", etc.

II. Have mature classes read the whole of the GOLDEN ASS in English translation. A readable one is THE GOLDEN ASS translated by Jack Lindsay, Indiana University Press. This is a paperback.

III. Have the students discuss the prevalence of belief in magic and miracles in antiquity. Ask them to compare the prevalence of belief in magic in antiquity with that found in modern countries such as the United States, Britain, Jamaica, Italy, Greece, and Nigeria.

CHAPTER 10—MINUCIUS FELIX

BACKGROUND INFORMATION FOR THE TEACHER

Very little is known concerning the life of the 2nd century A.D. author, Minucius Felix. He was born in Northern Africa around 155 A.D. He was a contemporary of Tertullian. He was a lawyer by profession and practiced probably at Rome.

He was a Christian. During his lifetime the Emperor Alexander Severus partially recognized Christianity and thus ended persecution.

Minucius Felix's only extant work is the dialogue called OCTAVIUS. This dialogue was patterned after Cicero's DE NATURA DEORUM. The dialogue in antiquity was a form of literature resembling an essay. It had a dramatic quality, however, in that the words of the essay were put into the mouths of two or more characters or speakers. A modern revival of this form is the TV talk show. The OCTAVIUS is a dialogue between a Christian named Octavius and a pagan named Caecilius. In the debate Caecilius attempts to defend paganism, against the tenets of Christianity while Octavius defends Christianity. At the end of the debate Caecilius admits defeat.

One interesting aspect of OCTAVIUS is the picture of the early Christians which it gives. We are told, for instance, of the ceremony of the eucharist. In this ceremony the Christians would gather in the catacombs and hold a common meal. Because the Christians met in secret, this ceremony gave rise to all sorts of speculation about the nature of the eucharist. Non-Christians began to believe that Christians indulged in cannibalism and orgies at the eucharist.

SUGGESTIONS FOR TEACHERS IN LOWER AND MIDDLE SCHOOLS

I. When discussing Africa's importance in antiquity (for instance, in connection with Unit 7 of ROMANI VIVENTES ET DICENTES) mention Minucius Felix and, in simple terms, tell the pupils about Minucius Felix's life.

II. In connection with Unit 3 of ROMANI VIVENTES ET DICENTES tell the pupils about Minucius Felix's account of the eucharist. Ask the pupils if they can think of modern examples of where ignorance gives rise to misunderstandings similar to the misunderstanding of pagans about the eucharist.

SUGGESTIONS FOR TEACHERS IN UPPER SCHOOLS

I. Discuss Minucius Felix's life and literary production with the students. Then discuss the following questions.

A. To what modern groups or organizations can the early Christians be compared with their secret ceremony?

B. Cite modern examples of ignorance and misunderstanding which breed ill will and hatred. Are these examples comparable to pagan views on the eucharist and the early Christians?

C. The OCTAVIUS can be viewed as an example of propaganda--particularly in view of the greater importance of literature in antiquity in the absence of other forms of communications media. To what modern documents or devices is it comparable?

II. For a mature class duplicate the following passage from the OCTAVIUS. This passage is spoken by Caecilius and describes the pagan viewpoint on the eucharist. Before reading and discussing the passage be sure to fill the pupils in on the background on Minucius Felix.

> Ac iam, ut fecundius nequiora[1] proveniunt..., per universum orbem sacraria ista teterrima[2] impiae coitionis[3] adolescunt[4]....Occultis se notis et insignibus[5] noscunt,[6] et amant mutuo[7] paene antequam noverint: passim etiam inter nos quaedam libidinum religio miscetur: ac se promisce appellant fratres et sorores, ut et etiam non insolens[8] struprum[9] intercessione sacri nominis fiat incestum. Ita eorum[10] vana et demens superstitio sceleribus gloriatur...Audio eos caput asini consecratum[11] inepta nescio qua

---

Notanda:

1. nequiora--"worthless"
2. teterrima--"most awful, disgraceful"
3. coitionis--"relations"
4. adolescunt--"blaze"
5. occultis...notis et insignibus--"with secret marks and signs"
6. noscunt se--"recognize each other"
7. mutuo--mutually
8. insolens--"unaccustomed"
9. struprum--"fornication"
10. eorum--i.e. the Christians
11. consecratum--"consecrated"

persuasione[12] venerari....Alii eos ferunt[13] ipsius antistitis[14] ac sacerdotis colere genitalia, et quasi parentis sui adorare naturam. Nescio an falsa, certe occultis ac nocturnis sacris apposita suspicio.[15]

...Iam de initiandis tirunculis[16] fabula tam detestanda,[17] quam nota est. Infans farre[18] contectus[19]...apponitur ei qui sacris imbuatur. Is infans a tirunculo, farris superficie[20] quasi ad innoxios ictus provocato, caecis occultisque vulneribus occiditur: huius,...sitienter[21] sanguinem lambunt[22]....

Et de convivio notum est: passim omnes loquuntur: id etiam Cirtensis[23] nostri testatur oratio. Ad epulas solemni die coeunt, cum omnibus--liberis, sororibus, matribus et hominibus omnis aetatis. Illic post multas epulas, ubi convivium caluit et[24] ebrietatis[25] fervor exarsit,[26] canis qui candelabro nexus est[27], iactu offulae[28] ultra spatium lineae[29], qua vinctus

---

Notanda

12. inepta persuasione--"in some silly persuasion"
13. ferunt = dicunt
14. antistitis = sacerdotis
15. apposita--"it seems a likely suspicion"
16. initiandis tirunculis--"from the young initiates"
17. detestanda--"must be detested"
18. farre--"with coarse meal"
19. contectus--"covered"
20. superficie--"by the superficial covering"
21. sitienter--"with great thirst"
22. lambunt--"they like up"
23. Cirtensis--Fronto, a famous African teacher and speaker.
24. caluit--"grows warm"
25. ebrietatis--"drunkenness"
26. exarsit--"grows hot"
27. nexus est--"is tied"
28. offulae--"scraps" (of food)
29. ultra spatium lineae--"beyond the length of the line or chain"

est,[30] ad impetum[31] et salutum[32] provocatur: sic everso et exstincto lumine,[33] impudentibus tenebris[34] nexus[35] infandae cupiditatis involvunt per incertum sortis.[36]

(OCTAVIUS 9)

Notanda

30. vinctus est--"is bound or held"
31. impetum--"excitement"
32. salutum--"jumping"
33. sic...lumine--"thus the lamp is turned over and extinguished"
34. tenebris--"in the darkness"
35. nexus--"bonds"
36. per incertum sortis--"by the uncertainness of chance"

Respondete Latine

1. Quomodo Christiani se noscunt?
2. Quae Christiani venerantur secundum Caecilium?
3. De initiandis tirunculis quid est fabula?
4. Quid notum est de convivio?

CHAPTER 11 — ST. CYPRIAN

BACKGROUND INFORMATION FOR THE TEACHER

I. ST. CYPRIAN'S LIFE

Thrascius Caecilius Cyprianus, called St. Cyprian by the English speaking world, was born at Carthage about 200 A.D. His parents were wealthy pagans who gave him the finest education available at the time. After he finished school, he began to teach public speaking in Carthage. As a teacher, he entered into debate with various factions that had obtained prominence in Carthage. During one of these debates he was converted to Christianity. Two years after his conversion he was chosen by the people of Carthage to be their bishop. The next year Cyprian left Carthage when the emperor Decius began persecuting Christians. When the emperor Galbus ascended to the throne in 251 A.D., Cyprian returned to Carthage.

At the time of his return a great controversy arose. The controversy concerned those who had forsaken Christianity to avoid persecution. Should these people be rebaptized? Should these people be accepted back into the church? Cyprian was willing to accept those who expressed a desire to return, but he insisted that those who had been baptized by people outside the church should be rebaptized. This controversy--which to modern people may seem silly--raged for centuries. St. Augustine later became involved in it.

On Sept. 14, 256 A.D. Cyprian was seized and asked to make sacrifice to the Roman gods. He refused. He was beheaded. The first African bishop to be martyred, he was almost immediately acclaimed a saint. He was especially venerated by North Africans.

II. ST. CYPRIAN'S IMPORTANCE

Perhaps Cyprian's main claim to fame aside from his religious significance lies in the Latin style he helped develop.

In the second century A.D., Africa became the chief center of literary activity in the Roman Empire. There is controversy as to whether a separate dialect of Latin was spoken in Africa. However most authorities believe that African Latin was not a separate dialect.

One characteristic of written African Latinity was its use of older forms and words that apparently had gone out of common use. This tendency might be compared to the efforts of a modern author to imitate the style of Shakespeare or other Elizabethan authors.

African Latinity also was characterized by neologisms coined from Greek and Hebrew to express Christian concepts. Some examples include: anathema, angelus, charisma, ecclesia, episcopus, cherubim.

St. Cyprian along with Fronto, Apuleius, Tertullian, and St. Augustine helped develop African Latinity, which then affected in some measure the new development of European Latin.

SUGGESTIONS FOR TEACHERS IN LOWER AND MIDDLE SCHOOLS

I. In connection with a discussion of Africa's importance in antiquity mention St. Cyprian and tell the pupils about his career.

II. Ask the pupils if they admire St. Cyprian's willingness to die for his beliefs. Ask if they can compare Cyprian to modern "martyrs" for various causes.

SUGGESTIONS FOR TEACHERS IN UPPER SCHOOLS

After discussing St. Cyprian's life, distribute the following vita of Cyprian taken from St. Jerome's DE SCRIPTORIBUS ECCLESIASTICIS. Have it read and discussed.

> Cyprianus Afer, primum gloriose rhetoricam docuit. Exinde, suadente presbytera Caecilio, a quo et cognomentum sortitus est, Christianus factus, omnem substantiam suam pauperibus erogavit.[1] Ac post non multum temporis electus in presbyterum, etiam episcopus Carthaginiensis constitutus est. Hujus ingenii superfluum est indicem texere[2], cum sole clariora sint ejus opera.[3] Passus est sub Valeriano et Gallieno principibus, persecutione octava, eodem die quo Romae Cornelius Papa,[4] sed non eodem anno.
>
> (Hieronymus, DE SCRIPTORIBUS ECCLESIASTICIS)

Notanda

1. erogavit = dedit
2. texere = monstrare
3. cum...opera = quod opera ejus sunt clariora quam sol
4. Papa--"Pope"

Respondete Latine

1. Quid egit Cyprianus ubi factus est Christianus?
2. Ubi episcopus constitutus est?
3. Quando mortem passus est?

CHAPTER 12—SEPTIMIUS SEVERUS

BACKGROUND INFORMATION FOR THE TEACHER

I. NORTHERN AFRICA IN SEVERUS' TIME--SOME OBSERVATIONS

By the time of Septimius Severus, Roman Emperor in the 2nd century A.D., northern Africa was a vibrant and important part of the Mediterranean world. It consisted of 5 provinces: Mauritania, Numidia, Africa, Cyrenaica, and Aegyptus. Most of this area had been part of the Empire for hundreds of years. Settlers from other parts of the Empire intermarried freely with the people already living there. Among the population of Roman Africa were the great landlords, whose estates were managed for them by overseers. There were also large numbers of magistrates, soldiers, and merchants who were Roman citizens.

These Roman citizens, regardless of their place of birth, frequented the schools and public libraries and enjoyed all the many advantages of Roman civic life. They spoke and wrote in Latin though Punic, Greek, and other languages were also used.

II. THE LIFE OF SEPTIMIUS SEVERUS

Lucius Septimius Severus was born at the great city of Leptis Magna in what is now Libya. He received a good education in Africa. He spoke Punic as his mother tongue and learned Latin as a second language. All his life, however, he spoke Latin with a Punic accent.

Some members of his family apparently did not learn to speak Latin. When he was Emperor, his sister came to see him in Rome. He quickly sent her home again because she made herself ridiculous at court by her absolute ignorance of the Latin language. Septimius Severus himself, though he grew to like Latin literature and became Emperor of Rome, retained the habits acquired in his youth. It is recorded that throughout his life he never lost his taste for African cooking, and that special foodstuffs, including fruits and vegetables, had to be brought from Africa to Europe to supply his table. One of his favorite foods was a chick-pea soup made in African style.

During the period of Septimius Severus's reign--193 to 211 A.D.--African interests and affairs received special attention. Septimius is said to have been responsible for camel-breeding in Africa. (Camels are not indigenous to Africa.) It was the good sense of an African Emperor, who recognized the value of that animal to the inhabitants of Africa, which made it possible for the camel to be so common there today.

Under Septimius Severus both the civil and military administration of the Empire took on a more military character, and retired army officers were often given jobs formerly done by civilians. Severus owed his rise to the army, and he never let the army down.

Septimius Severus was in favor of nationalizing certain agencies that were previously private enterprise. For example he took the postal service out of private hands and transferred its cost to the annual imperial budget. "Vehicularium munus a privatis ad fiscum traduxit," says his ancient biographer in the SCRIPTORES HISTORIAE AUGUSTAE. It is interesting to note that in our own country today people seem to be advocating the return of postal service to private enterprise.

Severus had great interest in astrology and supernatural signs of various types. After his wife died he decided to remarry. He made inquiries about the horoscopes of marriageable women. When he learned through astrology that there was a woman in Syria whose horoscope predicted that she would wed a king, he sought her for his wife. Her name was Julia Domna. Through the mediation of his friends he managed to secure her as his wife.

Once when Septimius Severus was returning from an inspection at Luguvallum (now Carlisle) in Britain, a soldier, who was famous as a jester, met him with a garland of cypress boughs. Cypress trees were associated with cemeteries and death in antiquity. Severus in rage ordered that the man be removed. He was upset by the ominous nature of the garland and the ominous appearance of the man. Severus then decided to offer a sacrifice. Through a misunderstanding he was taken to the temple of Bellona, the war goddess. The victims for the sacrifice apparently reminded him of the soldier jester. In disgust Severus abandoned the sacrifice and went to the palace. Through some carelessness on the part of the attendants, the victims followed him up to the doors of the palace.

In Britain, Severus was not content with a purely defensive policy. While engaged in strengthening and partly rebuilding Hadrian's Wall, he made repeated attacks on the Scottish tribes. But three years of active campaigning by an African unaccustomed to the climate of Britain was too much for his health and the Emperor Septimius Severus died in York on a cold day in February A.D. 211. Thanks to Hadrian's Wall, which he restored, Britain had a century of peace.

III. SEPTIMIUS SEVERUS' IMPORTANCE

Severus was responsible for remarkable building activity displayed both in Rome and in the provinces of the Empire. Herein he resembles Augustus--his monuments being, in a sense, reparations after a distressing period of mismanagement and civil war. The Arch of Septimius Severus in the Roman Forum is extremely famous and often seen in photographs, postcards, and slides.

Severus was an efficient and competent emperor. He brought stability and peace to the Empire.

IV. SEVERUS' SONS: CARACALLA AND GETA

In 211 A.D. Severus' sons, Caracalla and Geta, succeeded to the throne. The next year Caracalla murdered Geta and about 20,000 of Geta's followers.

In 212 A.D. Caracalla issued the famous CONSTITUTIO ANTONINIANA which conferred Roman citizenship upon all free residents of the Empire who had not yet received it. Those affected were primarily the people in the provinces. This grant was the logical culmination of the policy of previous emperors who had granted citizenship to various provincial communities. Caracalla was also probably motivated by practical financial considerations since more citizens meant more tax revenues.

Caracalla devoted a great deal of his attention to military matters and personally assumed command of field armies in Germany, Armenia, and Egypt. The domestic affairs of the Empire were largely left to the care of his mother and imperial advisors who carried on the government in the spirit of Septimius Severus.

Caracalla was notorious for his cruelty and debauchery. He reasoned that he alone was emperor and that an emperor did not need to be loved. In sculpture and on coins he had himself portrayed as fierce and brutal. Despite his own sensual life, he imposed the death penalty on those convicted of adultery and had his political enemies executed ruthlessly.

The Baths of Caracalla in Rome completed during his reign were magnificent. The bath building itself was a huge rectangular structure including a swimming pool (natatio), a cold room (frigidarium), a warm room (tepidiarium), and a hot room (caldarium). There were locker rooms, gymnasia, small heated rooms, and service rooms in the building. Outside the bath building were elaborate gardens. The gardens were enclosed by a rectangular outer building containing lecture halls, libraries, clubrooms, and other social facilities as well as the vast tanks that served the baths themselves. The old Pennsylvania Railroad Station in New York City, designed by DeWitt, was modeled after the Baths of Caracalla. Many railroad stations (including our own 30th St. Station), various swimming pools, bath houses, libraries, and museums show the influence architecturally of the Baths of Caracalla. The ruins of the Baths of Caracalla are extensive. In the summer time, operas are performed in these ruins for the benefit of tourists and modern Romans.

SUGGESTIONS FOR TEACHERS IN LOWER AND MIDDLE SCHOOLS

I. Using the study print of the Roman Forum from the HISTORICAL RECONSTRUCTIONS OF ROME, point out the Arch of Septimius Severus. Tell the children that this was built to honor a great African who became Roman Emperor, viz., Septimius

Severus. Tell the children something about Severus using the vignettes and information found in the first portion of this chapter.

II. Introduce the following Latin dialogue audio-lingually:

Quis est Septimius Severus?
Septimius Severus est Imperator Romanus.
Ubi natus est Septimius Severus?
Septimius Severus in Africa natus est.
Quid agit Septimius Severus?
Septimius Severus arcum construit.
Ubi est arcus?
In Foro Romano est.

The teacher may wish to introduce the following cognates related to words in this dialogue: emperor, empire, imperial, imperious, prenatal, nativity, native, innate, agent, agency, agenda, construct, construction.

III. Have the children construct models of the Arch of Septimius Severus in the Roman Forum or draw pictures of the same. Use the study print of the Forum from the HISTORICAL RECONSTRUCTIONS OF ROME as a guide. The cut-out kit of the Arch of Titus available from the University Museum is also valuable.

IV. Tell the pupils about Severus' devotion to astrology and omens. Ask them if any modern people are similarly devoted. Ask them what they know about horoscopes.

V. Introduce the pupils to the following song about Severus which can be sung to the tune of Clementine:

Homo natus Lepti Magnae,
Imperator Lucius,
Afer bonus, nomen ejus
Septimius et Severus.
Foro Romae arcum facit
sibi quoque filiis.
Murus magnus, vita sua
in Britannia finitur.

The teacher may wish to teacher the following English derivatives and cognates related to words in the above song: bounty, bonus, bountiful, nomenclature, nominate, factor, artifact, manufacture, mural, vital, vitality, final, finale, finite, definite, finish, September, severe, severity.

SUGGESTIONS FOR TEACHERS IN UPPER SCHOOLS

I. Ask if anyone can sing or recite the first line of the U.S. Marines' theme song. Then ask where the "shores of Tripoli" are. Explain that Tripoli is in modern Libya. Point out that this area of the world was the birthplace of Septimius Severus, a famous Roman Emperor. Discuss Severus' life and importance with the class.

II. Explain that Severus nationalized postal service in the empire. Ask if our postal service is nationalized. Ask if there is sentiment in our country for entrusting postal services to a private corporation. Discuss proposals on the nationalization of railroads, medicine, and industry. Compare and contrast American practice with that of other nations.

III. Explain that Severus began the practice of giving the Roman people a most generous allowance of oil and grain. His motives have been termed political and humanitarian. Does our government distribute food? How and why?

IV. Ask the students to read up on Severus in standard encyclopaedias. Ask them to compare and/or contrast Severus with Ulysses S. Grant, Charles DeGaulle, and Dwight D. Eisenhower as military and political leaders.

V. Explain that in Severus' time the Roman army often proclaimed a man, emperor. Ask what modern countries follow this practice. Ask what are the advantages and disadvantages of military influence on public policy. What influence does "the military-industrial complex" have on the public policy of our own country?

VI. Duplicate the following passages on the life of Severus by Aelius Spartianus found in the SCRIPTORES HISTORIAE AUGUSTAE. Read and discuss the passages. Explain that the Scriptores were biographers of the emperors. The lives they produced contain interesting vignettes but are not too reliable in factual terms according to many scholars.

> Romae omnes aedes publicas, quae vitio temporum labebantur[1], instauravit nusquam proprio nomine adscripto[3], servatis tamen ubique titulis conditorum.[4] Moriturus dixit, "Turbatam rem publicam ubique

---

Notanda

1. labebantur = in ruinam cadebant
2. instauravit = reparavit, restauravit
3. nusquam...adscripto = numquam nomen suum in aedificium scripsit
4. conditorum. Conditor est is qui aedificium primus fecit.

accepi, pacatam[5] etiam Britannis relinquo, senex et pedibus aeger[6], firmum imperium Antoninis meis[7] relinquens, si boni erunt, imbecillum[8], si mali."

Moriens septem annorum canonem,[9] ita ut cotidiana septuaginta quinque milia modiorum expendi possent,[10] reliquit. Olei vero tantum, ut per quinquennium non solum urbis usibus, set et totius Italiae, quae oloe eget, sufficerent.

Notanda

5. pacatam = rem publicam in pace
6. pedibus aeger "having the gout"
7. Antoninis meis "to my Antonines, viz., Caracalla and Geta
8. imbecillum. Adde verbum imperium.
9. canonem "annual tribute paid by a province in grain"
10. ut...possent "that 75 thousand bushels a day could be used"

VII. After showing the students pictures of the Arch of Septimius Severus and discussing it, have them read and discuss the text of the inscription on the Arch. Explain that in the text given below abbreviations have been written out. On the inscription itself all words are in capital letters.

Imperatori[1] Caesari Lucio Septimio Marci filio, Severo, Pio, Pertinaci Augusto, Patri Patriae, Parthico, Arabico, et Parthico Adiabenico[2], Pontifici Maximo,[3] tribunicia potestate XI, Imperatori XI, Consuli IIII,[4] Proconsuli et Imperatori Caesari Marco Aurelio (Lucii filio) Antonino Augusto pio, felici tribunicia potestate consuli, proconsuli, optimis fortissimis principibus[5] ob rem publicam restitutam imperiumque populi Romani propagatum insignibus virtutibus eorum domi forisque Senatus populusque Romanus.[6]

Notanda

1. Imperatori "To the Emperor". This triumphal arch was erected to honor Severus and his sons Caracalla and Geta when they returned to Rome in 203 A.D. after victorious campaigns in the eastern part of the Empire.
2. Parthico...Adiabenico "who triumphed in Parthia, Arabia, and Parthia Adiabene"
3. Pontifici Maximo "the chief highpriest" The title Pontifex Maximus was used since the period of the kings in Rome. It was held by each emperor. It is used today by the Pope. It is perhaps the oldest title in continual use in the history of the world.

4. tribunicia...Consuli IIII "given tribunician powers 11 times, hailed Imperator 11 times, and consul 4 times"
5. optimis fortissimis principibus. These words replaced the name and title of Geta. Geta was murdered by Caracalla in 211 A.D. and all over the Empire his name was chiseled off inscriptions. This practice was called damnatio memoriae and was a fairly common way of erasing people from history.
6. Senatus populusque Romanus--(SPQR) "the Senate and the Roman people" SPQR is a symbol for the city of Rome. It is used in modern Rome on trolleys, pipes, garbage trucks, sewer covers, government buildings, etc.

Research and Discussion Questions

1. Make a list of triumphal arches in such cities as Philadelphia, Paris, and London. Find out why each arch was erected.

2. The title Pater Patriae was assumed by most Roman emperors. Why was this title ("father of his country") given to George Washington sometimes depicted in a Roman toga? What influence did the classical heritage have on the founding fathers of our country?

3. Trace the use of the title Pontifex Maximus through the regal, republican, and regal periods in Roman history and into modern times. Trace the etymology of the word Pontifex.

4. The attempts of the Soviet government to erase the imprint of Stalin from history has been compared to damnatio memoriae. Cite other modern examples of this practice. Ask how many pupils have read 1984 by George Orwell and can cite examples of the practice from it.

CHAPTER 13 — PERPETUA AND FELICITAS

BACKGROUND INFORMATION FOR THE TEACHER

Perpetua was born in Africa in the 2nd century A.D. She was a wealthy lady of high social rank.

During the reign of the African emperor Septimius Severus, Perpetua was arrested as a Christian. Septimius Severus hoped to stamp out Christianity in the Empire by making an example of recent converts. For this reason Perpetua and a number of other Christians--including the slave Felicitas--were arrested and held captive until they could be fed to the beasts in the amphitheater on the emperor's birthday. They died on March 7, 202 A.D.

Perpetua herself has left us an account of her sufferings known as the PASSIO SANCTAE PERPETUAE ET FELICITATIS. This text allows us to see what Latin must have been like as a spoken language in the third century. Although Perpetua was educated enough to be able to read and write, her eduacation was not so complete as to allow her to write in a literary style. She simply wrote down everyday spoken Latin. Her account is vivid and lively.

SUGGESTIONS TO TEACHERS IN LOWER AND MIDDLE SCHOOLS

In simple terms tell the children the story of Perpetua and Felicitas. Ask them if people today ever suffer for their beliefs. Ask them to compare Perpetua and Felicitas in this respect with the Kennedys and Martin Luther King. Ask them if the Amish people in Lancaster county ever suffer because of their beliefs on educating their children. Ask if the Jewish people have ever suffered for their beliefs.

SUGGESTIONS TO TEACHERS IN UPPER SCHOOLS

I. Tell the students about Perpetua and Felicitas. Ask them if the story of these martyrs in any way parallels that of young men in our country who refuse to fight in Vietnam. Also see the discussion possibilities listed in this chapter under SUGGESTIONS FOR TEACHERS IN LOWER AND MIDDLE SCHOOLS.

II. Duplicate and distribute the following selection from the PASSIO SANCTAE PERPETUAE ET FELICITATES. Read and discuss it in class.

Adprehensi sunt adulescentes catechumini[1], Revocatus et Felicitas conserva[2] ejus, Saturninus et Secundulus. Inter hos et[3] Vibia Perpetua, honeste nata,[4] liberaliter instituta,[5] matronaliter nupta,[6] habens patrem et matrem et fratres duos, alterum[7] aeque[8] catechuminum, et filium infantem. Erat autem ipsa annorum circiter[9] viginti et duorum. Haec[10] ordinem totum martyrii sui[11] jam hinc[12] ipsa narrabit, sicut conscriptum manu sua et suo sensu reliquit.

Cum adhuc, inquit, cum prosecutoribus essemus, et me pater verbis evertere cupiret et deicere[13] pro sua adfectione[14] perservaret:[15] "Pater", inquam, "vides vas hoc jacens. Urceolum sive aliud?"[16] Et dixit, "Video." Et ego dixi ei, "Numquid[17] alio nomine vocari potest quam quod est?" Et ait, "Non. Sic et ego aliud me dicere non possum nisi quod sum, Christiana." Tunc pater motus hoc verbo mittit[18] se in me, ut oculos mihi erueret. Sed vexavit tantum, et profectus est victus cum argumentis diaboli. Tunc paucis diebus quod caruissem patrem, Domino gratias egi. Et refigeravi absentia illius. In ipso spatio paucorum dierum baptizati sumus.

Notanda

1. catechumini--"Catechumens"--These were people who were preparing to become Christians.
2. conserva--"fellow slave"
3. et--"also"
4. honeste nata--"well-born person"
5. liberaliter instituta--"educated in the liberal arts"
6. matronaliter nupta--"honorably married"
7. alterum--"one"
8. aeque = etiam
9. circiter = "about"
10. Haec = Perpetua
11. martyrii sui--"of her martyrdom"
12. hinc "from here"
13. deicere--"to turn aside"
14. adfectione "loved one", i.e., Perpetua
15. perservaret "tried"
16. Urceolum sive aliud?--"Is it a jar or something else?"
17. Numquid--Verbum interrogativum. Non anglice redditur.
18. mittit--"hurls"

Post paucos dies recipimur in carcerem[19]. Et expavi,[20] quia numquam experta eram tales tenebras. O diem asperum! Aestus validus turbarum. Novissime macerabar[21] sollicitudine infantis ibi. Tunc Tertius et Pomponius constituerunt praemio uti paucis horis emissi in meliorem locum carceris refrigeraremus.[22]

Post paucos dies rumor cucurrit quod audiremur. Supervenit autem et de civitate pater meus, consumptus taedio. Et adscendit ad me dicens: "Miserere, filia, canis meis.[23] Miserere patri, si dignus sum a te pater vocari. Si his te manibus ad hunc florem aetatis provexi. Et te proposui[24] omnibus fratribus tuis. Ne me dederis in dedecus hominum.[25] Ad spice fratres tuos. Adspice matrem tuam et materteram.[26] Adspice filium tuum, qui post te vivere non poterit. Depone animos.[27] Ne universos nos extermines.[28] Nemo enim nostrum libere loquetur si tu aliquid fueris passa." Et ego dolebam causam patris mei, quod solus de passione mea gavisurus non esset de toto genere meo. Et confortavi eum.

Alio die cum pranderemus,[29] subito rapti sumus ut audiremus et pervenimus ad forum. Rumor statim per vicinas fori partes cucurrit et factus est populus immensus. Adscendimus in catastam.[30] Interrogati ceteri confessi sunt. Ventum est[31] et ad me. Et adparuit pater ilico cum filio meo. Et extraxit me de

---

Notanda

19. in carcerem--They were transferred to the prison proper.
20. expavi--"I was afraid"
21. Novissime macerabar--"Finally I was tormented"
22. refrigeraremus--"we might refresh ourselves."
23. canis meis--"my gray hair"
24. proposui--"I liked you better than"
25. Ne...hominum--"Don't surrender me to disgrace among my friends"
26. materteram = sororem matris tuae
27. Depone animos--"Give up your pride"
28. Ne...extermines--"Don't destroy us all"
29. cum pranderemus = quando edimus
30. catastam--"prisoner's docket"
31. ventum est--"venerunt"

gradu, dicens: "Supplica.[32] Miserere infanti." Et Hilarianus procurator, "Parce," inquit canis patris tui. Parce infantiae pueri. Fac sacrum pro salute Imperatorum." Et ego respondi, "Non facio" Tunc nos universos pronuntiat. Et damnat ad bestias. Et hilares descendimus ad carcerem.

(Perpetua and Felicitas were then thrown to a wild cow which tore their clothes and mussed their hair. Next they were taken out of the arena and put to death by a soldier's sword.)

Notanda

32. Supplica--"Offer sacrifice" If Perpetua would only offer a sacrifice to the genius or spirit of the Emperor, she would be spared.

CHAPTER 14—ORIGEN

BACKGROUND INFORMATION FOR THE TEACHER

In the 2nd century A.D. Egypt was a very important part of the Roman Empire. Just as India had a special status within the British Empire, so Egypt had special status in the Roman Empire. It was controlled directly by the Emperor, almost as a personal fief. The Egyptians recognized the Emperor as their ruler and paid homage exclusively to him. Roman senators were required to obtain the permission of the Emperor to visit this province. Its conservative economic system--virtually unchanged since the time of the Pharaohs--was preserved by the Roman Emperor.

Egypt's most important city was Alexandria. This city supplied one third of the Empire's grain. It was a center of learning. Important libraries were located there. Scholars congregated there.

It was in Alexandria in Egypt that Origines Adamantius (Origen) was born about 184 A.D. He was the oldest of seven children in a Christian family. He studied under Clement of Alexandria, a noted African teacher and apologist. Origen himself began to teach and write.

After reading the following scriptural passage, Origen decided to emasculate himself: "For there are some eunuchs who are so born from their mother's womb; and there are some eunuchs who were made so by men; and there are some eunuchs who have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it." (MATTHEW 19.12). Origen's emasculation of himself has been regarded as an example of fanaticism or misguided zeal.

A wealthy patron provided Origen with secretaries and copyists. Origen's ambition was to become an interpreter of scripture. Toward this goal he created the first critical edition of the Old Testament. He called it the HEXAPLA because it was divided into six columns. The first column contained the Hebrew text. The second column was a transliteration into Greek characters. The next four columns contained various Greek translations. This edition, of which only fragments remain, was a forerunner of modern textual criticism.

Origen was a devotee of Plato in many ways. He believed, for instance, that the world existed on two planes--that of symbol and that of mystery. For Origen, the human soul had a prior existence. Its function was to adore divine power. At some time in the past, souls had waned in their ardor. According to the degree of fidelity that remained, souls fell into three categories: angels, men, and devils.

Origen had considerable ability as a scholar. He was the first Biblical critical scholar. He is sometimes regarded as one of the greatest minds in antiquity, an equal in some respects to Augustine. It should be emphasized that Africa rather than Europe was the center of intellectual ferment and vitality during the 3rd, 4th, and 5th centuries A.D.

SUGGESTIONS FOR TEACHERS IN LOWER AND MIDDLE SCHOOLS

When discussing the Latin Bible in connection with the quotation "Hilarem datorem diligit Deus" in Unit I of VOCES DE OLYMPO, tell the pupils about the HEXAPLA of Origen. Tell them a little about Origen's life and career.

SUGGESTIONS FOR TEACHERS IN UPPER SCHOOLS

Perhaps in connection with the reading of the story of Mucius Scaevola in Livy, compare Scaevola's burning of his hand with Origen's self-castration. Give the students a brief biography of Origen. Compare and contrast Origen's action with the self immolation of people in connection with the Vietnam War and Gandhi's fasting. Ask the pupils to give their views about Origen's action. Was it really fanaticism? Was it an exaggerated self-punishment similar to the self-punishment which many modern people inflict upon themselves?

CHAPTER 15—ZENOBIA

BACKGROUND INFORMATION FOR THE TEACHER

I. ZENOBIA'S LIFE

Zenobia was a descendant of Cleopatra. She was queen of Palmyra from 267-272 A.D. Her consort was Odainatti who bore the title Dux Orientalis ("Ruler of the East"). When her consort died, Zenobia decided to make Palmyra the ruler of the Roman Empire in the East. Since her son Athenodorus was still a boy, she assumed the rule. Under her leadership the Palmyrians occupied Egypt in 270 A.D. under the pretext of restoring it to Rome.

When Aurelian became Emperor in 270 A.D., he recovered Egypt from Zenobia. He marched into Asia Minor and Syria and overthrew Palmyrian garrisons there. At Antioch he defeated the main Palmyrian army. Zenobia retreated to the city of Palmyra itself. Aurelian laid siege to the city. The queen and her son fled for help but were captured. The Palmyrian army surrendered in 272 A.D.

Aurelian took Zenobia to Rome along with many captives and treasures. There he staged a triumphal parade.

The procession began with elephants, tigers, curious animals from every climate of the Empire, and 1600 gladiators. The wealth of Asia, the arms and ensigns of so many conquered nations, and the magnificent plate and wardrobe of the Syrian queen were displayed in symmetry or artful disorder. There followed the ambassadors and the captives including ten Germanic warrior women. The captive Gallic emperor, Tetricus, was ignored for every eye was on Zenobia whose beauteous figure was confined by fetters of gold. A slave supported the gold chain which encircled her neck, and she almost fainted under the intolerable weight of her jewels. She preceded on foot the magnificent chariot in which she once hoped to enter the gates of Rome.

The Emperor presented Zenobia with an elegant villa at Tibur or Tivoli, about 20 miles from Rome. The queen married a senator and her daughters married into noble families. Her family was not yet extinct in the fifth century.

II. ZENOBIA'S CHARACTER AND PERSONALITY

Zenobia was a woman of many talents. She was a leader in jurisprudence, finance, government, and military science. A humble person in some respects, she refused to be carried in a litter as was the custom for royalty.

A learned lady, she was fluent in Latin, Greek, Syriac, and Egyptian. She had drawn up for her own use an epitome of oriental history. She was fond of Homer and Plato.

She equalled in beauty her ancestor Cleopatra. She was a dark complexion. Her teeth were of pearly whiteness and her large black eyes sparkled with uncommon fire, tempered by the most attractive sweetness. With a helmet on her head, and wearing a purple mantle fringed with gems and clasped with a buckle at the waist, so as to leave one of her arms bare to the shoulder, she presented herself at the council of war, and was worshipped with Persian prostration.

Pure in her manners to the utmost refinement of delicacy and temperate in her habits, she would nevertheless challenge in their cups her Persian and Armenian guests and retire the victor without having gotten drunk.

She was apparently a patron and friend of the Jewish people of Palmyra. She is referred to in the TALMUD as a protector of Jewish rabbis.

SUGGESTIONS FOR TEACHERS IN LOWER AND MIDDLE SCHOOLS

I. In simple terms tell the pupils about Zenobia. Then introduce the following Latin song on Zenobia audio-lingually to the tune of "You Are My Sunshine":

O Zenobia Regina nostra,
circumdata monilibus,
formosa es, fusca, amoena.
Romae nunc captiva es.

Omnes vicisti amore, bello,
scientia aut poculis.
Etiam nunc viri Romani
ipsi capti tui sunt.

II. In connection with the work on the geography of antiquity found in ROMANI VIVENTES ET DICENTES have the pupils locate such places as Egypt, Palmyra, Antioch, and Syria. Tell the children the story of Zenobia in connection with these places. Ask the pupils if any of them have seen movies about Zenobia on television.

SUGGESTIONS FOR TEACHERS IN UPPER SCHOOLS

When discussing Cleopatra and Caesar with a class using Level Two of ARTES LATINAE bring in the story of Cleopatra's descendant, Zenobia. Invite the pupils to compare and contrast Zenobia with Joan of Arc, Golda Meir, Indira Ghandi, and Elizabeth II.

CHAPTER 16 — TERTULLIAN

BACKGROUND INFORMATION FOR THE TEACHER

I. TERTULLIAN'S LIFE

Little definite information is available on the life of Quintus Septimius Florens Tertullianus. Born at Carthage about 160 A.D. where his father was serving as a centurion in the Roman army, he received as a young man an excellent academic training which fitted him for distinguished service as a lawyer and as a teacher of rhetoric. About the age of 33 he embraced Christianity and was shortly afterwards ordained to the priesthood.

Then began his energetic literary career. He attacked paganism with vigor. He won for himself the title of Father of the Church.

As a Christian, Tertullian was puritanical. He was attracted to the Montanists, a sect which emphasized man's spiritual nature and the importance of purity and chastity. His personal clashes with the Roman clergy led him to attack in sarcastic fashion the Roman church. Growing tired of the Montanists, he decided to form his own sect called the Tertullianists. He lived to be very old.

II. TERTULLIAN'S WRITINGS

Tertullian wrote in both Latin and Greek. None of his Greek writings has survived. He was the creator of a Latin Christian diction to express thoughts and ideas unknown to the pagan writers. His vocabulary is not quite classical, but he is important in the creation of Latin Christian terminology. His style does show his foreign (non-Latin) extraction. Among the important Latin writers of prose, he is the most difficult to master. No one finds his Latin easy to translate; few read it with ease; fewer still, with enjoyment. Over thirty of his works have survived. Among these are AD MARTYRES, DE SPECTACULIS, DE ANIMA, DE CORONA, ADVERSUS PRAXEAN, and ADVERSUS MARCIONEM.

SUGGESTIONS FOR TEACHERS IN LOWER AND MIDDLE SCHOOLS

In connection with a discussion of Africa's importance in antiquity, write Tertullian's name on the chalkboard and tell the pupils about him. Explain the term "puritanical" as it is applied to Tertullian and to others. The brief discussion of Tertullian might take place in connection with the treatment of Africa found in Unit 7 of ROMANI VIVENTES ET DICENTES.

SUGGESTIONS FOR TEACHERS IN UPPER SCHOOLS

For a third or fourth level high school Latin class duplicate the following passage and have it read and discussed in class. The pupils may be encouraged to make brief research reports on Tertullian's life and works.

The Origin of the Roman Games

Lydes[1] ex Asia transvenas in Etruria consedisse[2]
Timaeus[3] refert duce Tyrreno.[4] Igitur in Etruria
inter ceteros ritus superstitionum suarum spectacula
quoque religionis nomine instituunt.[5] Inde Romani
arcessitos artifices mutuantur,[6] tempus, enuntiationem,
ut ludii a Lydis vocarentur. Sed etsi Varro[7] ludios a
ludo id est ad lusu interpretatur, sicut et Lupercus
ludios appellabant, quod ludendo discurrant, tamen
eum lusum invenum et diebus festis et templis et
religionibus reputat. Nihil iam de caussa[8] vocabuli,
cum rei causa idololatria sit. Nam et cum promiscue
ludi Liberalia vocarentur, honorem Liberi patris manifeste
sonabant. Libero[9] enim a rusticis primo fiebant ob
beneficium quod ei adscribunt demonstrati gratia vini[10].
Exinde ludi Consualia[11] dicti, qui initio Neptunum
honorabant. Eundem enim et Consum[11] vocant.
Dehinc Ecurria[12] ab equis Marti Romulus dixit;
quamquam et Consualia Romulo defendunt, quod[13] ea
Conso dicaverit deo, ut volunt, consilii, eius scilicet

Notanda

1. Lydia fuit terra antiqua in Asia Minore.
2. Post consedisse adde verbum loquitur.
3. Timaeus fuit scriptor Graecus quarto saeculo ante Christum. Scripsit de spectaculis Olympicis.
4. duce Tyrreno--"under the leadership of Tyrrenus"
5. Gladiators have been depicted on Etruscan tombs.
6. mutuantur--"fetch"
7. Varro was a contemporary of Cicero's. He wrote a book called DE LINGUA LATINA.
8. Caussa = causa
9. Libero--"in honor of Liber (Bacchus)"
10. demonstrati...vini--"in making wine known"
11. Consus was the Roman god of counsel. The Consualia, his festival, took place on August 18.
12. Ecurria = Equirria
13. quod--"because"

quo tunc Sabinarum virginum rapinam militibus suis in matrimonia excogitavit.

(Tertullianus, DE SPECTACULIS 5)

CHAPTER 17 — LACTANTIUS

BACKGROUND INFORMATION FOR THE TEACHER

Lucius Caelius Firmianus Lactantius was born in Northern Africa about 240 A.D. He was the student of the famous African teacher of rhetoric Arnobius the Elder. Somettime after Lactantius completed his studies, he became a Christian. He began to write extensive works on Christianity in which he tried to convert others to his religion.

During the persecutions of Christians in the early third century, the Emperor had a law passed to the effect that no Christian could teach in the schools. Lactantius therefore lost his job. He remained unemployed for 14 years.

In 317 A.D. he became tutor to Crispus, the son of the Emperor Constantine. Thus he regained some of his old prestige.

All of his writings on non-religious subjects are lost. His most famous surviving work is the DIVINAE INSTITUTIONES. His primary purpose was to convert pagans. In seeking to accomplish this goal, he relies heavily on pagan prophets and the sayings attributed to the various sibyls--especially the Sibyl of Cumae. The sibyl of Cumae was, of course, a kind of seeress or fortune teller consulted by Aeneas in Vergil's AENEID. There are references to the sayings of the sibyls in Vergil and Livy.

Another important contribution of Lactantius was the purity of his Latin style. St. Jerome termed him the Christian Cicero. His writings are a delight to the admirer of Cicero.

One of the chief contributions to world culture that Lactantius made was his stress on the Sibyl of Cumae. Because of the emphasis he placed on the Sibyl, she achieved an exalted place in medieval, renaissance, and even modern literature and art. In his fresco in the Sistine Chapel, Michaelangelo gave the Sibyl a place as prominent as that of the Old Testament prophets who foretold the coming of the Messiah. In the beautiful medieval poem DIES IRAE by ? Thomas a Celano, the Sibyl is given apparent equality with David as a prophet ("teste David cum Sibylla"). In THE WASTELAND by T. S. Eliot, the plight of the Sibyl is used as a symbol of the plight of modern man.

SUGGESTIONS FOR TEACHERS IN LOWER AND MIDDLE SCHOOLS

When discussing the Sibyl of Cumae in Unit VIII of VOCES DE OLYMPO, put Lactantius' name on the chalkboard. Comment on Lactantius' career and the fact that he made the Sibyl popular and famous. You may wish to tell the pupils about how the Sibyl acquired her gift of prophecy. Apollo fell in love with her. In return for ther love, Apollo gave her the gift of prophecy and as many years of life as there were grains in a pile of sand. The Sibyl had asked for these things. Then she stopped loving Apollo. Since a god could never take back a gift once he had given it, she was allowed to live as many years as there were grains of sand in the pile. The only problem was that she had forgotten to ask that she would not age as she grew older. So she grew older and older and gradually disintegrated until there was nothing left but a voice. According to Petronius, when the Sibyl was asked what she wanted she replied: Apothonein thelo ("I want to die.").

SUGGESTIONS FOR TEACHERS IN UPPER SCHOOLS

Duplicate and distribute the following passage from Lactantius. After discussing Lactantius' career, read and discuss the passage with the pupils.

> Non enim cum occidere deus vetat, latrocinari[1] nos tantum prohibet, quod ne per leges quidem publicas licet; sed ea quoque ne fiant deus monet, quae apud homines pro licitis[2] habentur. Ita neque militare[3] iusto licebit, neque vero accusare quemquam[4] crimine capitali, quia nihil distat,[5] utrumne[6] verbo, an[7] ferro[8] potius occidas, quoniam occisio ipsa prohibetur. Itaque in hoc dei praecepto nullam prorsus[9] exceptionem fieri oportet, quin occidere hominem sit semper nefas, quem deus sanctum animal esse voluit. Ergo ne illud quidem concedi aliquis existimet, ut recens natos[10] liceat oblidere,[11] quae vel[12] maxima

---

Notanda

1. latrocinari--"to rob and commit murder"
2. pro licitis--"as lawful"
3. militare--"to serve as a soldier"
4. quemquam--"anyone"
5. quia nihil distat--"because there is no difference"
6. utrumne--"whether"
7. an--"or"
8. ferro = gladio
9. prorsus--"certainly"
10. recens natos = infans
11. oblidere--to kill
12. vel--"indeed"

est impietas; ad vitam enim deus inspirat animas, non ad mortem. Verum homines, ne quod sit facinus, quo[13] manus suas non polluant, rudibus adhuc et simplicibus animis abnegant lucem non a se datam. Exspectet vero aliquis, ut alieno sanguine parcant, qui non parcunt suo. Sed hi sine ulla controversia scelerati et iniusti; quid illi, quos falsa pietas cogit exponere? Num possunt innocentes existimari, qui viscera sua in praedam[14] canibus obiiciunt, et quantum in ipsis est, crudelius necant, quam si strangulassent? Quis dubitet, quin impius sit, qui alienae misericordiae[15] locum tribuit?[16]

(Lactantius, DIVINAE
INSTITUTIONES)

Notanda

13. quo = ut
14. in praedam--"as booty or spoils"
15. misericordiae--"pity, mercy"
16. tribuit--"give"

Respondete Latine

1. Cur non licuit accusare quemquam crimine capitali?
2. Quid est maxima impietas?
3. Inspiratne deus animas ad mortem?

Discussion Questions

1. Why does Lactantius condemn service to the secular state?
2. Do you agree with Lactantius that military service is immoral? Why or why not?
3. Is is consistent for a person to support certain kinds of killing and condemn others?

CHAPTER 18 — ARIUS

BACKGROUND INFORMATION FOR THE TEACHER

Arius was born in Libya in the last quarter of the third century A.D. Of his early life nothing is known. At some point he moved to Alexandria where he was eventually ordained to the diaconate in the Christian church. Around 311 he was excommunicated.

In the late summer of 323 A.D. the bishop of Alexandria launched a formal investigation into the teachings of Arius. In September of the same year Arius' teachings were formally condemned.

The Emperor Constantine called the Council of Nicea in 325 to condemn again the teachings of Arius. Arius taught that only God the Father was divine. Christ was a theos deuteros. Arius rejected the dogma of the Trinity. The Council of Nicea produced the famous Nicaean Creed which is still used by many Christian communions.

About 10 years after the council, Arius submitted a statement to the Emperor which was judged to be orthodox enough to readmit him to the church. Shortly after this readmission, Arius died.

Arianism was stamped out in Africa by the efforts of men like Athanasius. It spread, however, among the Goths, Vandals, and Visigoths. Thus, after St. Augustine had virtually finished stamping out Arianism in Africa, it began to reappear as the Vandals moved into northern Africa. In the chaotic period which followed the fall of the Western Empire, Arianism gradually died out.

In 1712 Samuel Clark published THE SCRIPTURE DOCTRINE OF THE HOLY TRINITY. This tract gave rise to the Unitarian movement which in some respects is a revival of Arianism. In the last quarter of the 19th century, C. T. Russell, founder of the Jehovah's Witnesses, incorporated many of Arius' teachings into his own theological system. The Jehovah's Witnesses have made a considerable number of converts; their movement is quite active in Philadelphia.

SUGGESTIONS FOR TEACHERS IN LOWER AND MIDDLE SCHOOLS

In connection with a discussion of Africa's importance in antiquity, put Arius' name on the chalkboard and tell the pupils about him. Ask how many have ever heard of Unitarians or Jehovah's Witnesses. Explain the connection between Arius and these sects in simple terms.

You may wish to teach the following Latin dialogue after telling the pupils about Arius:

Quis fuit Arius?
Arius fuit doctor magnus in Africa.
Habuitne Arius fidos discipulos?
Fidos discipulos habuit.
Habuitne Arius venenosos inimicos?
Venenosus inimicos habuit.

In connection with Latin words in the dialogue the following English derivatives should be taught: inimical, enemy, venomous, disciples, fidelity, doctoral, doctrine, doctor.

SUGGESTIONS FOR TEACHERS IN UPPER SCHOOLS

I. After telling the pupils about who Arius was, explain the term caesaropapism (assumption of religious authority by the head of the secular state). Mention that in Arius' time the Emperor assumed religious authority. Tell them that today the Queen of Great Britain is regarded in some ways as head of the Anglican communion. In former times the King of Greece and the Czar of Russia held religious power. Ask whether separation of church and state is better than caesaropapism. Why or why not?

II. Point out that Arius was persecuted for his beliefs--because--according to some authorities--they did not conform to those of the majority. When Arianism became dominant in Africa, then the Arians persecuted the non-Arian minority.

Ask the pupils why minority groups or those who are different from society as a whole have been so frequently persecuted or discriminated against both in antiquity and in our own world. To what extent does the persecution of the Arians by the Christians resemble modern discrimination against Jews, Blacks, Spanish-speaking people in the United States? To what extent does it resemble discrimination against homosexuals and hippies?

CHAPTER 19—ATHANASIUS AND ANTHONY THE HERMIT

BACKGROUND INFORMATION FOR THE TEACHER

I. ATHANASIUS' LIFE

Athanasius was born in Alexandria around 295 A.D. His parents were Christians. He was given a traditional Greco-Roman education.

In 312, he entered the ranks of the clergy. He rose rapidly in the church and was appointed as secretary to Alexander, bishop of Alexandria. In this position he traveled with Alexander to Nicea and had a role in shaping the position of the Council of Nicea against Arius. Alexander chose Athanasius as his successor as bishop of Alexandria. Most of Athanasius' tenure as bishop was spent in exile because he was constantly being driven out of Alexandria by the Arians. He died in Alexandria on May 2, 373 A.D.

II. ATHANASIUS' WORKS

Though most of the writings of Athanasius were directed against Arianism, his most famous work was the LIFE OF ANTHONY THE HERMIT. This is a biography of a man Athanasius knew personally. It became a model for biographies during the Middle Ages. The biography was written in Greek, but translated almost immediately into Latin. Perhaps because of the influence of this biography, monasticism became firmly established in the West.

Athanasius tells us that Anthony was born in Comus, Egypt in 250 A.D. Though he had all the advantages of wealth, he lived very simply. When Anthony was twenty, his parents died. Six months after their death, Anthony was struck by a quotation he heard read in church: "If thou wilt be perfect go sell all thou hast and give to the poor and come, follow me, and thou shalt have treasure in heaven." (MATTHEW 19.21)

Anthony--according to Athanasius--sold all his property and gave the money to his the poor. He devoted himself to prayer and fasting. The devil tried to tempt Anthony to sin against chastity. Anthony resisted these sexual temptations.

Anthony decided to live in the desert. A friend locked him up in an empty tomb and brought him bread at infrequent intervals. The devil was very much annoyed with Anthony and beat him up and sent wild beasts to destroy Anthony. Finally God drove the devil away.

After this incident Anthony decided to go even further into the desert. He found a spot near Mt. Sinai. Twice a year a friend would bring him a supply of bread. Anthony never left this spot. Gradually his reputation for holiness grew. Young men came to him to be instructed in the ascetic mode of life.

Among those who came was Paul the Simple. Paul was called "the Simple" because of his lack of education. He approached Anthony and asked him to teach him how to be a monk. At first Anthony drove him away. Paul the Simple, however, remained on his door step. Finally Anthony allowed Paul to enter his cell. Anthony imposed various kinds of penances on Paul. Each day Anthony shared bread with Paul. Anthony would eat one loaf and Paul would eat one. Then Anthony would ask whether Paul wanted another loaf. Paul would reply, "Only if you do." Anthony, of course, would refuse saying, "No, one loaf is enough, for I am a monk." Paul would counter, "And I wish to become a monk."

Anthony's reputation continued to grow. He did emerge from the desert for a time to help persecute the Arians in Africa. He then returned to the desert where he died at the age of 105.

Because of Athanasius' biography of Anthony, Anthony became widely known throughout the world and people throughout the Middle Ages strove to emulate his asceticism.

SUGGESTIONS FOR TEACHERS IN LOWER AND MIDDLE SCHOOLS

After telling the pupils about Athanasius and Anthony the Hermit, introduce the following stanza from an ancient hymn to Anthony to the tune of Di probos mores from Unit I of VOCES DE OLYMPO.

Qui pius, prudens, humilis, pudicus,
sobriam duxit sine labe vitam
donec humanos animavit aurae
spiritus artus.

SUGGESTIONS FOR TEACHERS IN UPPER SCHOOLS

I. After discussing the careers of Athanasius and Anthony have the pupils read the following passage based on Athanasius' LIFE OF ANTHONY THE HERMIT.

> Antonius Aegyptius, nobilibus et christianis parentibus natus, quibus adolescens orbatus[1] est, cum ingressus ecclesiam ex Evangelio audivisset: "Si vis perfectus esse, vade, et vende omnia quae habes, et da pauperibus."

Notanda

1. orbatus = deprivatus

Itaque, vendita re familiari, pecuniam omnem de pauperibus distribuit. Quibus solutus impedimentis,[2] caelestis vitae genus in terris colere instituit. Nihil igitur eo continentius,[3] nihil vigilantius erat. Patientia, mansuetudine, misericordia, humilitate, labore, ac studio divinarum Scripturarum superabat omnes. Ab haereticorum et schismaticorum hominum, maxime Arianorum, Congressu et colloquio sic abhorrebat, ut ne prope quidem[4] ad eos accedendum diceret.[5] Humi jacebat cum eum necessarius somnus occupasset. Jejunium autem adeo coluit, ut salem tantummodo ad panem adhiberet, sitim aqua exstingueret. Saepissime in oratione pernoctabat.

Notanda

2. Quibus...impedimentis = Ex his impedimentis liberatus
3. Nihil...continentius = Nihil erat igitur plus continens quam is homo
4. ne...quidem "not even"
5. ad...diceret "would he talk about coming near them"

Respondete Latine

1. Quales fuerunt parentes Antonii?

2. Quid in ecclesia audivit?

3. Qualis homo fuit Antonius?

4. Fuitne Antonius amicus Arianis?

5. Ubi jacebat?

6. Quomodo saepissime pernoctabat?

II. Ask the pupils to give their opinions on Anthony. Was his life a waste of time? Was it socially constructive? Does it have any message or appeal to modern people?

CHAPTER 20 — HELIODORUS

BACKGROUND INFORMATION FOR THE TEACHER

Heliodorus was the author of a Greek novel called AETHIOPICA. He tells us that he was born in Phoenicia "of the race of the Sun". This statement--together with the glorification of Ethiopians found in the AETHIOPICA--is usually interpreted to mean that Heliodorus was a black man. He is usually thought to have lived in the 2nd or 3rd century A.D.

The AETHIOPICA is about Charicleia, the white daughter of the king and queen of Ethiopia. Charicleia was abandoned at birth by her mother. She was rescued and passed into the care of a Greek priest who took her to Delphi, treating her as his own daughter. She and Theagenes meet, fall in love, escape from Delphi, and, after some adventures, reach the coast of Egypt in the hands of pirates. Fortune separates them but later they meet again at Memphis. The lovers, sometimes masquerading as brother and sister, survive many threats to their lives and finally come to Meroe as prisoners of the Ethiopians. Recognition and reconciliation save them from being killed. Their marriage is blessed by Charicleia's parents.

A summary does less than justice to Heliodorus who diversifies his main plot with subsidiary stories told with considerable skill. He shows himself to be a man of considerable culture, well acquainted with classical literature.

He is one of the most successful of the ancient novelists. He was translated into Latin and French in the 16th century A. D. He exercised some influence on novelists and dramatists during the Renaissance.

There are many interesting references to black people in the AETHIOPICA. In Book 2, for instance, the following remark is made about an Ethiopian: "His countenance reflected high intelligence, his age was just past student years, his color was deep black." In Book 4 a character speaks about having been in Ethiopia "to study their wisdom." There is a reference to enriching "Egyptian attainments with an increment of Ethiopian wisdom." In Book 10 Memnon, Perseus, and Andromeda are listed as founders of the Ethiopian race. At the very end of the AETHIOPICA Heliodorus calls himself "a Phoenician of Emesa, of the race of the Sun."

SUGGESTIONS FOR TEACHERS IN LOWER AND MIDDLE SCHOOLS

Tell the pupils in simple terms what is known about Heliodorus and summarize the plot of the AETHIOPICA. Then have the following playlet staged involving Charicleia's reunion with her mother and father (the king and queen of Ethiopia).

Mater: Mater tua sum!
Pater: Pater tuus sum!
Charicleia: Filia vestra sum!
Mater: Regina Aethiopiae sum!
Pater: Rex Aethiopiae sum!
Charicleia: Civis Aethiopia sum!

(Charicleia embraces her mother and father.)

Mater: Cantemus carmen Phoebo et Dianae.
Pater: Cantemus:
Omnes: Phoebe silvarumque potens Diana, lucidum caeli decus. O colendi semper et culti, date quae precamur tempore sacro (This is sung to the tune of Di probos mores.)

SUGGESTIONS FOR TEACHERS IN UPPER SCHOOLS

I. Invite interested pupils to read and report on the English version of Heliodorus' AETHIOPICA by Moses Hadas (University of Michigan Press, Ann Arbor, 1957)

II. Tell the pupils about Helidorus. Summarize the AETHIOPICA. Duplicate the following passage from Book 10 of the AETHIOPICA. Have it read and discussed briefly.

Meroe the Metropolis of Ethiopia

ἡ γὰρ δὴ Μερόη μητρόπολις οὖσα τῶν Αἰϑιόπων τὰ μὲν ἄλλα ἐστὶ νῆσος τριγωνίζουσα, ποταμοῖς ναυσιπόροις, τῷ τε Νείλῳ καὶ τῷ Ἀσταβόρρᾳ καὶ τῷ Ἀσασόβᾳ περιρρεομένη, τοῦ μὲν κατὰ κορυφὴν ἐμπίπτοντος, τοῦ Νείλου, καὶ πρὸς ἑκάτερα σχιζομένου, τῶν ἑτέρων δὲ δυοῖν κατὰ πλευρὰν ἑκατέραν ϑατέρου παραμειβόντων καὶ αὖϑις ἀλλήλοις συνεμπιπτόντων, καὶ εἰς ἕνα τὸν Νεῖλον τό τε ῥεῦμα καὶ τοὔνομα ἐκνικωμένων· μέγεϑος δὲ οὖσα μεγίστη, καὶ ἤπειρον ἐν νήσῳ σοφιζομένη (τρισχιλίοις γὰρ τὸ μῆκος, εὖρος δὲ χιλίοις περιγράφεται σταδίοις), ζῴων δὲ παμμεγέϑων τῶν τε ἄλλων καὶ ἐλεφάντων ἐστὶ τροφός, καὶ δένδρα παραλλάττοντα ἢ κατ' ἄλλας φέρειν ἀγαϑή.

> καὶ κατὰ τὰς ἄκρας εἰς ἀψῖδα περιαγομένου, καὶ τοῖς ἄλλοις ἅμα φοινίκων ἔρνεσι συμπίπτοντος, καὶ τὸ ὑποκείμενον ὀροφοῦντος. καθ᾽ ἑτέραν δὲ σκηνὴν πλησίον ἐφ᾽ ὑψηλῆς μὲν κρηπῖδος θεῶν τε ἐγχωρίων ἀγάλματα καὶ ἡρώων εἰκόνες προὔκειντο, Μέμνονός τε καὶ Περσέως καὶ ᾽Ανδρομέδας, οὓς γενεάρχας ἑαυτῶν οἱ βασιλεύοντες Αἰθιόπων νομίζουσι·

Meroe, the metropolis of Ethiopia, is situated on a triangular island surrounded by three navigable rivers--the Nile, the Astaborra and the Asasoba. The Nile flows down upon the island from above and divides to either side of the island. The other two pass the island on either side and then join in a single streamwith the Nile, to which they surrender their names. The island is very large and might be taken for a continent; its length is 3000 furlongs, its width 1000. It supports very large animals, among them the elephant, and its fertile soil also produces trees beyond the common size. Gigantic palm trees bear enormous and succulent dates. The stalks of wheat and barley are tall enough to hide a man mounted on a horse or even a camel. The island multiplies what is sown 300-fold. The growth of the reed is as I have indicated above.

The tops of the canes were bent to meet together and form a vault, which was roofed over with palm branches and other material. Near this was another pavilion, raised on a platform, in which were placed images of the native gods and heroes, Memnon, Perseus, and Andromeda, whom the rulers of Ethiopia regard as the founders of their race.

CHAPTER 21 — ST. AUGUSTINE

BACKGROUND INFORMATION FOR THE TEACHER

I. ST. AUGUSTINE'S TIMES

Augustinus Aurelius, known to the English speaking world as St. Augustine, lived during the turbulent 4th and 5th centuries A.D. The mighty Roman Empire in the West was in its final century. The times were characterized by such upheaval and turmoil that many people seriously expected the end of the world. The period is sometimes compared to the 20th century A.D.

In 410 A.D. the Gothic chieftain Alaric broke into central Italy and sacked Rome itself. This event amazed the whole world and had the same effect on the citizens of the Empire that the sack of New York City or Washington D.C. might have on American citizens.

Between 409 and 419 the important province of Gaul was virtually conquered by the Franks and other Germanic tribes. The Suebi--an ancient Germanic tribe vanquished centuries before by Julius Caesar--invaded Spain, and with the help of another Germanic tribe, the Vandals, practically detached Spain from the Empire. Thus during St. Augustine's lifetime two of the Empire's most important provinces were lost.

Just before Augustine's death the Vandals invaded Africa. The peaceful and prosperous provinces there were pillaged and sacked in a ruthless fashion. The Vandals converted port towns into pirate bases. The English word vandalism is derived, of course, from the name of this tribe.

Shortly after Augustine's death in 430 A.D. came the famous invasion of the Empire by Attila the Hun. In 476 A.D. the last Roman Emperor in the West, Romulus Augustulus, was put to death by a German chieftain named Odoacer. 476 A.D. is usually given by historians as the date for the end of Empire in the West.

II. ST. AUGUSTINE'S LIFE

We know comparatively little about everyday life in the small African town of Thagaste where Augustine was born on Nov. 13, 354 A.D. Since the town was about 50 miles from the nearest city (Hippo Regius) and even further from Carthage, life in Thagaste was probably quiet and uneventful.

Augustine's father, Patricius, was a prominent citizen--though not especially wealthy. He remained a pagan until shortly before his death.

We know a great deal about Augustine's mother Monica. A sensitive portrait of her is given in his famous book the CONFESSIONS. From the beginning she was a devout Christian, and Augustine tells us numerous times how much she grieved because he was so unwilling to accept her faith. Once when he was living with a religious group known as the Manichaeans, she refused to allow him to enter her house. She worked very hard for his conversion. He was finally converted just before her death.

Augustine is sometimes portrayed as a black man in art.

As a young boy, Augustine did not like school. He preferred to play games rather than to study or go to class. As he grew older, however, he began to find school more pleasant. By the time he was sixteen, his father decided to send him to Carthage to study since he had shown such brilliance in his studies. Patricius had to save up the money to send the boy to school in Carthage and it took a full year for him to do this.

During this year Augustine did not go to school at all. He spent most of his time attending wild parties and enjoying himself with other teenagers. He indulged in almost every type of pleasure.

When in a year's time Patricius finally saved enough money to send his son off to Carthage, life in the big city was very attractive for Augustine. He was on his own. He threw himself wholeheartedly into the enjoyment of the theater and the public games. He went completely wild in the self indulgent atmosphere of Carthage. During this period of his life he sired an illegitimate son named Adeodatus.

At the age of 19 he joined a religious sect called the Manichaeans. This sect contained elements of various religions, including Christianity.

After he had completed his studies, Augustine returned to Thagaste to teach in 375. After a year in Thagaste, he returned to Carthage, largely because of salary considerations. He found the students in Carthage difficult to control. In fact, the students constantly interrupted their classes, insulted the teacher, and wrecked the classroom. Teaching in Ancient Carthage was no sinecure.

Friends persuaded him to go to Rome where the behavior of the students was supposed to be better. Because Monica, his mother, objected so strongly to his going, he left secretly in the middle of the night.

Although the students in Rome were better behaved, they did have one serious fault. They would disappear just before the end of the term without paying their teacher. When a teaching position became available in Milan, Augustine accepted it eagerly.

In

In Milan he first came into contact with St. Ambrose, the bishop of Milan. Apparently life was much easier for him at Milan. Monica joined him. A friend and former student from Thagaste, Alypius, also joined him. Augustine almost married while in Milan.

About this time Augustine read Plotinus in Latin translation. Plotinus had reinterpreted the philosophy of Plato. Through the writings of Plotinus he gradually began to reexamine his personal religious beliefs.

Alypius and he went to the country to meditate. While there he heard a voice calling "Tolle, lege! Tolle, lege!" ("Pick it up and read it! Pick it up and read it!") He picked up a book containing the Epistle to the Romans and read: "Let us conduct ourselves becomingly as in the day, not in debauchery and licentiousness, not in quarelling and jealousy...Make no provision for the flesh, to gratify its desires". (ROMANS 13, 13-14)

As a result of this event Augustine decided to become a Christian.

Augustine, Alypius, Adeodatus, and Monica set out for Africa after Augustine's conversion. Monica, however, died before they left Italy. Augustine, Alypius, and Adeodatus lived in a kind of monastic community in Thagaste for a number of years.

In 391 Augustine traveled from Thagaste to Hippo Regius. He stopped in church to hear the bishop preach. The bishop asked Augustine to be his assistant. Augustine moved his monastic community to Hippo Regius. At this time he began to write his numerous tracts on religious matters. He soon was consecrated as bishop of Hippo Regius. He spent much of this time writing and in various theological controversies.

In 430 A.D. the Vandals began a siege of Hippo which was to last 14 months. Augustine died peacefully during this siege.

III. ST. AUGUSTINE'S WORKS

St. Augustine left us over 330 works. Most of these deal with theological matters and are of interest mainly to specialists.

Two of Augustine's books, however, have a universal appeal and have been responsible for his reputation as a great author. These books are the DE CIVITATE DEI (THE CITY OF GOD) and the CONFESSIONES (THE CONFESSIONS).

DE CIVITATE DEI is an attempt to show that the imminent collapse of the Roman Empire was not due to the influence of Christianity, but rather because so many of the citizens of the Empire failed to adopt Christianity. In this long book he outlines clearly and concisely which arguments of Plato and Plotinus are acceptable to Christianity and which are not.

The CONFESSIONES is an autobiography written about eleven years after Augustine's conversion to Christianity. It is a fresh and vivid account of his spiritual progress and ultimate acceptance of Christianity. Since much of the work is involved with analysis of mood and motive, this book has been called the first book of descriptive psychology ever written.

Augustine's Latin style is difficult for modern readers because at the time that Augustine lived a bombastic and flowery style of Latin was very prevalent among writers. In its diffusion Augustine's style is in marked contrast to the simplicity of Julius Caesar.

IV. ST. AUGUSTINE'S IMPORTANCE

Augustine is a great author. His CONFESSIONES and DE CIVITATE DEI are considered masterpieces of literature.

The CONFESSIONES has been the prototype of later similar autobiographical works. A notable example is John Henry Newman's APOLOGIA PRO VITA SUA. This is the story of Newman's conversion to Roman Catholicism. The JOURNAL OF A SOUL by Pope John XXIII is in some ways modeled on the CONFESSIONES. The introspective writtings of James Joyce, Virginia Woolf, Dostoyevsky, and Ralph Ellison likewise show the influence of the CONFESSIONES. T. S. Eliot knew the CONFESSIONES well and quoted it in his famous poem "THE WASTELAND."

DE CIVITATE DEI has exerted considerable influence over western thought. It was an attempt to explain the declining fortunes and decay of the mighty Roman nations. People intent on explaining the present state (some might call it the decline and decay) of western civilization refer to this book.

Augustine's teaching on a "just war" as expounded in DE CIVITATE DEI and elsewhere has exerted strong influence on western thought and practice through the centuries. For Augustine, war is just if the end result is the triumph of good over evil. It is lawful to make war if the war is the will of God. Augustine's doctrine on the just war has been used to justify wars throughout the Middle Ages, the Renaissance, and modern times.

Augustine's point of view concerning sex as expressed in his writings has been very influential in the western world. It is basically a puritanical attitude.

Augustine is an outstanding figure in the areas of philosophy and theology. He reinterpreted the teachings of Plato in the light of Christian belief. His works are highly esteemed by specialists in these fields.

SUGGESTIONS FOR TEACHERS IN LOWER AND MIDDLE SCHOOLS

I. Tell the pupils that they are going to learn part of a very ancient hymn sung in honor of a great African named St. Augustine. Ask if they know anything about St. Augustine. Fill in some of the highlights of St. Augustine's life in simple terms. Sing the following stanza to the tune of Di probos mores, a song found in Unit I of the Instructional Services publication VOCES DE OLYMPO.

Iste confessor Domini colentes
quem pie laudant populi per orbem
hac die laetus meruit supremos
laudis honores.

Have the pupils repeat the words and sing along. Punctuate singing with more background information on Augustine.

II. Tell the pupils about the schools Augustine attended and taught in. Ask the pupils to compare and contrast with Philadelphia's schools such features as the absence of state attendance laws, paying tuition, and student discipline.

III. Introduce the following Latin dialogue audio-lingually:

Quis fuit Sanctus Augustinus?
Sanctus Augustinus fuit episcopus.
Ubi habitavit Sanctus Augustinus?
Sanctus Augustinus habitavit in Africa.
Fuitne Augustinus auctor magnus?
Ita, Augustinus fuit auctor magnus.

In connection with this dialogue the following English derivatives might be taught: sanctify, sanctimonious, habitation, habitat, episcopacy, episcopal, authority, author, magnitude, magnify.

IV. You may wish to have the pupils stage the following playlet on Augustine. Augustine is in school talking. The playlet might be entitled "Pears for Pigs."

Magister:	Studesne?
Augustinus:	Studeo.
Magister:	Mendax es. Cur non studes?
Augustinus:	Volo pila ludere.

(Augustine goes out into the garden. He meets a friend. They see some pears that they want to steal.)

Amicus: Piras surripiemus!
Augustinus: Cur?
Amicus: Piras edere volo!

(They steal the pears but discover they are spoiled.)

Augustinus: Putridae sunt hae pirae.
Amicus: Putridae sunt hae pirae.
Augustinus: Porcis dabimus.
Amicus: Ita, porcis dabimus.

(They throw the pears to some pigs.)

The parts in this playlet can be taught by repetition.

SUGGESTIONS FOR TEACHERSIN UPPER SCHOOLS

I. Have the pupils read the CONFESSIONS in English translation. The Penguin paperback version by R. S. Pine--Coffin is recommended. Discuss the book in several seminar sessions or have the pupils write reviews of it.

II. Explain Augustine's doctrine of the "just war." Elicit opinions of the students on the U. S. involvement in Indo-China.

III. Ask the pupils to do research on Augustine's times. Then ask them to compare and contrast this turbulent period with our own times.

IV. Summarize Augustine's point of view in sex. Point out that these are sometimes called the "official" attitudes of the Western world. Invite the students to give their opinion on whether these attitudes have been a healthy influence or not on our world.

V. Tell the students about the times, life, works, and significance of Augustine. Have them take notes on this material. Discuss the material with them as you present it.

VI. Have the pupils read and discuss the selections from Augustine found in LATIN OUR LIVING HERITAGE BOOK III by Gillingham and Barrett (Merrill Co., 1969) pp. 375-381.

VII. Duplicate and distribute the following passages from Augustine. Have the pupils read and discuss these:

In the following passage Augustine states the main theme of his CONFESSIONS: "You are great, O Lord, and worthy of praise." This is the thought which will be continued throughout the entire work.

Manus es, Domine, et laudabilis valde.[1] Magna virtus tua et sapientiae tuae non est numerus.[2] Et laudare te vult homo, aliqua portio creaturae tuae, et homo circumferens mortalitatem suam, circumferens testimonium peccati sui et testimonium quia superbis resistis. Et tamen laudare te vult homo, aliqua portio creaturae tuae. Tu excitas, ut laudare te delectet,[4] quia fecisti nos ad te[5] et inquietum est cor nostrum donec requiescat in te. Da mihi, Domine, scire et intellegere, utrum sit prius invocare te an laudare te et[6] scire te prius sit an invocare te. Sed quis te invocat nesciens te? Aliud enim pro alio potest invocare nesciens.[7] An potius invocaris, ut sciaris? Quomodo autem invocabunt in quem non crediderunt. Aut quomodo credent sine praedicante?[8] Et laudabunt dominum qui requirunt eum. Quaerentes enim inveniunt eum et invenientes laudabunt eum. Quaeram te, Domine, invocans te et invocem te credens in te.

(CONFESS 1.1)

Notanda

1. laudabilis valde "completely worthy of praise"
2. numerus = finis
3. quia superbis resistis "that you resist the proud"
4. ut....delectet "so that it pleases you that mankind praises you"
5. ad te "for yourself"
6. et = aut
7. nesciens, i.e., an ignorant man might mistakenly call one thing for another
8. praedicante "prophet"

Respondete Latine

1. Quis dominum laudare vult?
2. Ubi requiescet cor nostrum?
3. Quid est finis sapientiae Domini?
4. Quae testimonia homines circumferunt?
5. Qui Dominum laudabunt?
6. Qui Dominum invenient?

Here we have a first-hand account of what it was like to be in a Roman school.

> inde in scholam datus sum ut discerem litteras. Si segnis[1] in discendo essem, vapulabam.[2] Laudabatur enim hoc a majoribus et multi ante nos vitam istam agentes praestruxerant aerumnosas[3] vias, per quas transire cogebamur multiplicato labore et dolore filiis Adam.[4] Sed delectabat mihi ludere et vindicabatur[5] in nos ab eis qui talia utique agebant. Sed majorum nugae[6] negotia vocabantur puerorum autem talia cum sint puniuntur a majoribus et nemo miseratur pueros.[7] Quia ludebam pila puer et eo ludo impediebar, quominus celeriter discerem litteras[8] vapulabam.
>
> (CONFESS 1.9)

Notanda

1. segnis = tardus
2. vapulabam = "I was beaten"
3. aerumnosas = dolorosas
4. Adam in hac sententia est in casu genetivo
5. vindicabatur = puniebatur
6. nugae "trifles"
7. miseratur pueros "took pity on the boys"
8. quominus...litteras "from learning my lessons quickly"

Respondete Latine

1. Cur in scholam datus est Augustinus?
2. Si discipulus tardus discendo erat, quid accidit?
3. A quibus laudabatur hoc malum?
4. Quae sunt nugae majorum appellatae?

Here we see a view of the spectacles in the Colosseum contrary to that held by most Romans in Augustine's time. Augustine is repelled by the brutality he saw.

Roman praecesserat Alypius,[1] ut jus disceret, et ibi gladiatorii spectaculi hiatu incredibili et[2] incredibiliter abreptus est.[3] Cum enim aversaretur[4] et detestaretur talia, quidem ejus amici et condiscipuli, cum forte de prandio redeuntibus pervium esset, recusantem vehementer et resistentem familiari violentia duxerunt in amphitheatrum[5] crudelium et funestorum[6] ludorum diebus haec dicentem: "Si corpus meum in locum illum trahitis, numquid[7] et animum et oculos meos in illa spectacula potestis intendere[8]? Adero itaque absens[9] ac sic et vos et illa superabo."

Quo[10] ubi ventum est[11] et sedibus quibus potuerunt[12] locati sunt, fervebant omnia[13] immanissimis voluptatibus.[14] Ille clausis foribus oculorum interdixit animo, ne in tanta mala procederet. Atque utinam et aures opturavisset[15] nam quodam pugnae casu, cum clamor ingens totius populi vehementer eum pulsavisset, curiositate victus et quasi paratus, quidquid illud esset, etiam visum contemnere et vincere,[16] aperuit[17] et percussus est graviore vulnere in anima quam ille[18]

Notanda

1. Alypius fuit amicus et discipulus Augustini.
2. et "indeed"
3. abreptus est "he was siezed"
4. aversaretur "was averse to"
5. amphitheatrum, i.e., Ampitheatrum Flavianum quod hodie Colosseum vocatur.
6. funestrorum "deadly"
7. numquid est verbum interrogativum. Hoc verbum Anglice non redditur.
8. intendere "to direct"
9. absens, i.e., corpus meum aderit sed anima aberit
10. quo = in eo loco, in amphitheatro
11. ventum est = venti sunt
12. potuerunt: adde verbum sedere
13. omnia = omnes populi qui aderant
14. voluptatibus "pleasures" The word has erotic connotations.
15. optura visset "stopped up"
16. vincere: adde verba voluptatem suam
17. aperuit: adde verbum oculos
18. ille, viz., ille gladiator qui pugnabat in arena.

in corpore quem[19] cernere concupivit, cecidit[20] que miserabilius quam ille[21] quo cadente factus est clamor. Ut[22] enim vidit illum sanguinem, immanitatem[23] simul ebibit et non se avertit sed fixit aspectum[24] et hauriebat[25] furias et nesciebat[26] et delectabatur scelere certaminis et cruenta voluptate inebriabutur. Et non erat jam ille, qui venerat, sed unus de turba, ad quam[27] venerat, et verus eorum socius, a quibus adductus erat[28]. Quid plura? Spectavit, clamavit, exarsit, abstulit inde secum in saniam, qua stimularetur redire non tantum cum illis, a quibus abstractus est, sed etiam prae illis et alios trahens.[29]

(CONFESS. 6-8)

Notanda

19. quem, i.e., gladiatorem
20. ceciditque = et Alypius cecidit
21. ille = gladiator
22. ut = quando
23. immanitatem = saevitiam
24. aspectum "gaze"
25. hauriebat = bibebat avide
26. nesciebat: adde quid faciebat
27. quam: adde arenam
28. adductus erat "he had been led off"
29. prae...trahens "but also dragging others before those"

Respondete Latine

1. Cur ibat Romam Alypius?
2. Placebant Alypio spectacula?
3. Quando vidit Alypius illum sanguinem, quid accidit?
4. Cur fervebant omnia?
5. Post spectacula quid agit Alypius?

Discussion Questions

1. Have you ever been in a situation in which you have become *unus de turba*? Do instances of violence at sports events or marches sweep people up and make them *unus de turba*?

2. Are there public amusements in our country similar to the gladiatorial games? Is our respect for life greater than that of the ancients? Justify your answer.

UNIT III
RACIAL ATTITUDES IN CLASSICAL ANTIQUITY

CHAPTER 1 — THE NATURE OF RACIAL ATTITUDES IN GENERAL

BACKGROUND INFORMATION FOR THE TEACHER

I. THE CONCEPT OF RACE

To understand the nature of racial attitudes in any period we must understand the concept of race. Dictionaries define race as a main division of the human species, the members of which have several characteristics in common. A race contains a number of groups variously divided by different ethnologists. Such groups again are divided and subdivided in different ways. Distinctions are made according to chromatic differences (color, nose, hair), philological differences (language), cranial differences (skull formation) and national or tribal difference.

In any discussion of racial attitudes we must keep in mind H. G. Wells' admonition:

> "We have to remember that human races can all inter-breed freely and that they separate, mingle and reunite as clouds do. Human races do not branch out like trees with branches that never come together again. It is a thing we need to bear constantly in mind, this remingling of races at any opportunity. It will save us from many cruel decisions and prejudices if we do so. People will use such a word as race in the loosest manner, and base the most preposterous generalization upon it. They will speak of a "British" race or of a "European" race. But nearly all the European nations are confused mixtures of brownish, dark-white and Mongolian elements." (H. G. Wells, HISTORY OF MANKIND)

Along the same lines Sir Charles Darwin, grandson of the famous evolutionist, states in his novel THE NEXT MILLION YEARS that "races" will intermingle and the average skin color of the human race will get darker.

II. TYPES OF RACIAL ATTITUDES

Racial attitudes may be divided into individual attitudes and societal attitudes. Individual racial attitudes are those of a personal nature, i.e., those which are influenced by personal or individual experiences such as travel and education. Societal attitudes are those of the power structure of the civilization or society as a whole. Individual racial attitudes may be different, of course, from societal racial attitudes. For instance, in the Republic of South Africa one may find a person with liberal individual racial attitudes even though the racial attitudes of South African society are very discriminatory. In contrast, in antiquity Roman and Greek society had no color bar whatsoever though one could probably find an individual Greek or Roman who discriminated against black people.

Social anthropologists concede that by the time human beings reach four years of age, individual racial attitudes are firmly entrenched. Having an attitude means "ready" and "set" to act in a particular way, when and if you meet a certain kind of situation. One can make an analogy to cocking a gun--the gun and the person cocking it are ready for action. The triggering comes when the appropriate situation is met.

Racial attitudes--both individual and societal--tend to be complex. People are rarely absolutely "for" or absolutely "against" anything. Feelings of fear, superiority, inferiority, friendliness, antagonism, indifference, and curiosity in varying degrees and combinations are possible ingredients of one's racial attitudes.

III. A CAUTIONARY NOTE ON EXAMINING RACIAL ATTITUDES

In examining the racial attitudes of an ancient or foreign culture, we must be careful to avoid applying the preconceived notions of our own culture to the target culture we are studying. For instance, twentieth century American culture is very race conscious. It would be a mistake to assume that this was so in the Greco-Roman world just because it is so in ours. To take another example, some people assume that wherever white and black people come into contact racial prejudice develops. This assumption is made on the basis of the experience of modern nations such as the United States. The literary and archaeological evidence from Greco-Roman civilization, however, overwhelmingly disproves the assumption. White and black people mixed freely and worked side by side in the big cities of antiquity. Yet there was no color prejudice. In the words of Professor Frank M. Snowden Jr., "The Greeks and the Romans counted black peoples in."

SUGGESTIONS FOR TEACHERS IN LOWER AND MIDDLE SCHOOLS

When discussing housing and big city living conditions in antiquity in connection with Unit 5 of ROMANI VIVENTES ET DICENTES, emphasize the multiracial nature of the cities of antiquity. Ask the pupils if they think that racial attitudes in the cities of antiquity were similar to racial attitudes in our own cities. Be sure that they understand that just because racial prejudice exists in our cities does not mean that it existed in Roman cities. In Roman cities, in fact, blacks and whites lived together, intermarried, and got along well together.

SUGGESTIONS FOR TEACHERS IN UPPER SCHOOLS

After discussing the nature of race and the types of racial attitudes, ask the pupils if they believe that a peaceful, multiracial society in which there would be no color bar is possible and desirable. Acquaint them with the Greco-Roman experience along these lines. Make sure that the pupils understand the danger of applying preconceived notions derived from our own culture to the study of other societies.

CHAPTER 2 — INDICATIONS OF RACIAL ATTITUDES IN CLASSICAL ANTIQUITY

BACKGROUND INFORMATION FOR THE TEACHER

I. RACIAL INTERMARRIAGE IN THE CLASSICAL WORLD

It has been said that there are basically only two possible occurrences when two races confront each other: (1) one race will be absorbed by the other by intermarriage or (2) one race will completely dominate and the two races will remain separate.

In classical antiquity the former occurrence took place, viz., the darker Africans in the Roman world intermarried freely with the Greeks and Romans and in effect became one race with them.

Without the artificial social restrictions placed on them by colonialism, it is easy to see how the Ethiopians coming to Rome or Greece or to Semitic Africa would be easily and quickly assimilated.

There were, of course, no legal prohibitions against unions of blacks and whites. We know that such unions were frequent and are mentioned quite casually by Roman authors.

References to such unions are found in the writings of the literary critic Quintillian and the 2nd century poet Calpurnius Flaccus. The poets Martial and Juvenal--when discussing Roman private life--refer to racial intermarriage.

The Greek biographer Plutarch and the Roman encyclopaedist Pliny the Elder were interested in the transmission of physical characteristics of descendants of black--white marriages.

Quite often in the mimes (popular satyric dramas) crossing the racial line took place. These mimes, it should be remembered, reflected popular customs.

In mythology there was no cry of outrage over intermarriage. Intermarriage was accepted very casually. For instance, one of the wives of Danaus's was an Ethiopian.

There are references to interracial mixes at all social levels. In the poem MORETUM found in the APPENDIX VERGILIANA we find descriptions of the rustic couple Simylus and his wife Scybale, Simylus was white and Scybale, black. They lived a peaceful existence together. Memorial heads to black women married to white men exist. An inscription outside Pompeii refers to the great beauty of black women.

Art objects such as vases, cups, and statues provide evidence of black-white crosses. The people depicted on these art objects are clearly descendants of interracial marriages. The depictions are often appreciative and beautiful.

Calvin C. Hernton, a modern anthropologist, in his book SEX AND RACISM IN AMERICA has theorized that among the factors resulting in racism in America were legal and social sanctions against intermarriage. If Hernton is correct, we have one more indication that there was virtually no racial discrimination in antiquity, since Blacks and Whites in antiquity could associate freely and marry at will.

II. REFERENCES IN THE GREEK AND ROMAN AUTHORS TO RACIAL ATTITUDES

According to Professor Frank M. Snowden, Jr., in the book BLACKS IN ANTIQUITY: ETHIOPIANS IN THE GRECO-ROMAN EXPERIENCE, the absence of color prejudice in the Greco-Roman word has been noted by numerous classicists, anthropologists, and sociologists. There is abundant evidence of the absence of color prejudice in Greek and Latin literature.

The Greek epic poet Homer notes that Ethiopians (i.e., black people) were "blameless," "pious", and "just". In Homer's ODYSSEY we have reference to the fact that Odysseus esteemed the Ethiopian Eurybates, more highly than other companions because Eurybates was highly intelligent.

The Greek dramatist Menander tells us that natural bent--not race--determines nobility.

In classical literature the Ethiopians are regarded as the favorites of the gods. Ethiopian piety and justice are the subjects of words of praise from numerous Greek and Latin authors.

Heliodorus, the 3rd century A.D. author of a Greek novel entitled AETHIOPICA, calls the Hydaspes (the ancient name for black people of Nilotic type) models of wisdom and righteousness possessing qualities of mercy. Stobaeus, the Greek geographer, notes that Ethiopians were without doors and that no one stole the many things left in the street. Various references to Ethiopians in Herodotus and Aristotle reflect the absence of color prejudice in the Greek world.

Pliny the Elder viewed the Ethiopians as burnt by the heat of the sun. This was the difference between them and fair skinned people. The Roman architectural writer Vitruvius attributes the dark complexion and curly hair of southern peoples to the nearness of the sun and a concomitant removal of moisture. The Greeks and Romans thus explained physical differences which they recognized between themselves and other races by an environment theory. They attached no special stigma to color, regarding yellow hair or blue eyes as a mere geographical accident and developed no special racial theory about the inferiority of darker peoples qua darker peoples.

As to the color of the skin and the Greco-Roman concept of beauty, attitudes apparently varied with individuals.

Herodotus did not hesitate to call Ethiopians the handsomest people on earth. Ovid and Martial speak of the beauty and attractiveness of black women. Sextus Empiricus points out that men disagree on what constitutes the beautiful woman. Propertius observes that a young beauty, whether white or dark, attracts. On the whole, the number of expressed preferences for blackness and whiteness in classical literature is approximately equal.

III. ARCHAEOLOGICAL EVIDENCE ON THE RACIAL ATTITUDES OF ANTIQUITY

Of the various "foreign" populations in the ancient world, Blacks attracted the artist over a longer period of time than any other "foreign" type.

One of the basic reasons for the selection of the black man was that the racial type appealed to the artist.

Many portrayals of the black man suggest nobility and intelligence. There is a wide range of style in portrayals of black people.

From terra cotta vases and statues we learn that Blacks in the Greco-Roman world found opportunities for employment in many fields. Some were actors, dancers, jugglers, boxers, acrobats, gladiators, and charioteers. Others were ladies and gentlemen of wealth and rank--though it is impossible, of course, to determine their occupations or exact station in many cases. We do know from literary sources that Blacks rose to great heights in such fields as diplomacy, literature, government, the military, and business.

SUGGESTIONS FOR TEACHERS IN LOWER AND MIDDLE SCHOOLS

I. After summarizing in simple terms the Greco-Roman attitude toward interracial marriage, invite the children to stage the following playlet based loosely on the MORETUM in the APPENDIX VERGILIANA. The MORETUM is a poem about the Greek farmer Simylus and his Ethiopian wife Scybale who live quietly in the country enjoying a peaceful and uneventful life.

Enter Simylus

Simylus: Salve!

Scybale: Salve!

Simylus: Ubi est cena? Defessus sum.

Scybale: Cur?

Simylus: Non pluit. Terrace sunt aridae.

Scybale: Di immortales! (She looks out the window) Pluit! Pluit!

Simylus: Quid? Pluit! Pluit!

Scybale: Gaudeamus igitur!

Simylus: Gaudeamus igitur!

Scybale: Cresceat frumentum.

Simylus: Cresceat frumentum.

The following English words derived from Latin words in the playlet should be introduced in the usual audio-lingual fashion: arid, aridity, terra cotta, terrain, cenacle, decrease, increase, immortal.

II. Ask the pupils if they know what racial prejudice is. Put the term on the chalkboard. Ask them if racial prejudice exists in America. Ask them to give examples. Tell them that one big difference between Roman society and our own was the absence of racial prejudice in Roman society.

SUGGESTIONS FOR TEACHERS IN UPPER SCHOOLS

I. Summarize what is known about racial attitudes in the Greco-Roman world. Then tell the pupils about Calvin C. Hernton's statement in SEX AND RACISM IN AMERICA that racism is due to the prohibition of association between black men and white women. Ask the pupils if they think this statement is valid. Was the freedom to marry a person of another race in antiquity the reason for the absence of racial prejudice in society? Would racial prejudice tend to diminish in America if racial intermarriage were more socially acceptable than it is at present? Why or why not? Is racial intermarriage becoming more acceptable in America? Pupils might be asked to do research on the 1967 Supreme Court case, Loving vs. Virginia, which deals with such intermarriage.

II. Have the following passage from Strabo on why Ethiopians are black with woolly hair read. Identify Strabo as a Greek geographer. Discuss the passage with the pupils. Pupils who are studying Greek may enjoy working with the Greek text.

Τοῦτο δ' οἱ μὲν περὶ Ἀριστόβουλον οὐκ ἂν συγχωροῖεν οἱ φάσκοντες μὴ ὕεσθαι τὰ πεδία. Ὀνησικρίτῳ δὲ δοκεῖ τόδε τὸ ὕδωρ αἴτιον εἶναι τῶν ἐν τοῖς ζῴοις ἰδιωμάτων, καὶ φέρει σημεῖον τὸ καὶ τὰς χρόας τῶν πινόντων βοσκημάτων ξενικῶν ἀλλάττεσθαι πρὸς τὸ ἐπιχώριον. τοῦτο μὲν οὖν εὖ· οὐκέτι δὲ καὶ [τὸ] τοῦ μέλανας εἶναι καὶ οὐλότριχας τοὺς Αἰθίοπας ἐν ψιλοῖς τοῖς ὕδασι τὴν αἰτίαν τιθέναι, μέμφεσθαι δὲ τὸν Θεο-

δέκτῃ εἰς αὐτὸν τὸν ἥλιον ἀναφέροντα τὸ αἴτιον, ὅς φησιν οὕτως·

οἷς ἀγχιτέρμων ἥλιος διφρηλατῶν
σκοτεινὸν ἄνθος ἐξέχρωσε λιγνύος
εἰς σώματ' ἀνδρῶν, καὶ συνέστρεψεν κόμας
μορφαῖς ἀναυξήτοισι συντήξας πυρός.

ἔχοι δ' ἄν τινα λόγον· φησὶ γὰρ μήτ' ἐγγυτέρω τοῖς Αἰθίοψιν εἶναι τὸν ἥλιον ἢ τοῖς ἄλλοις, ἀλλὰ μᾶλλον κατὰ κάθετον εἶναι καὶ διὰ τοῦτο ἐπικαίεσθαι πλέον, ὥστ' οὐκ εὖ λέγεσθαι ἀγχιτέρμονα αὐτοῖς τὸν ἥλιον, ἴσον πάντων διέχοντα· μήτε τὸ θάλπος εἶναι τοῦ τοιούτου πάθους αἴτιον· μηδὲ γὰρ τοῖς ἐν γαστρί, ὧν οὐχ ἅπτεται ἥλιος. βελτίους δὲ οἱ τὸν ἥλιον αἰτιώμενοι καὶ τὴν ἐξ αὐτοῦ ἐπίκαυσιν, κατ' ἐπίλειψιν σφοδρὰν τῆς ἐπιπολῆς ἰκμάδος· καθ' ὃ καὶ τοὺς Ἰνδοὺς μὴ οὐλοτριχεῖν φαμεν, μηδ' οὕτω † πεπιεσμένως ἐπικεκαῦσθαι τὴν χρόαν, ὅτι ὑγροῦ κοινωνοῦσιν ἀέρος. ἐν δὲ τῇ γαστρὶ ἤδη κατὰ σπερματικὴν διάδοσιν τοιαῦτα γίνεται, οἷα τὰ γεννῶντα· καὶ γὰρ πάθη συγγενικὰ οὕτω λέγεται καὶ ἄλλαι ὁμοιότητες. καὶ τὸ πάντων δ' ἴσον ἀπέχειν τὸν ἥλιον πρὸς αἴσθησιν λέγεται, οὐ πρὸς λόγον· καὶ πρὸς αἴσθησιν, οὐχ ὡς ἔτυχεν, ἀλλ' ὡς φαμεν σημείου λόγον ἔχειν τὴν γῆν πρὸς τὴν τοῦ ἡλίου σφαῖραν· ἐπεὶ πρός γε τὴν τοιαύτην αἴσθησιν, καθ' ἣν θάλπους ἀντιλαμβανόμεθα, ἐγγύθεν μὲν μᾶλλον, πόρρωθεν δὲ ἧττον, οὐκ ἴσον· οὕτω δ' ἀγχιτέρμων ὁ ἥλιος λέγεται τοῖς Αἰθίοψιν, οὐχ ὡς Ὀνησικρίτῳ δέδοκται.

(Strabo 15.1.24)

To this statement Aristobulus and his followers, who assert that the plains are not watered by rain, would not agree. But Onesicritus[1] believes that rain-water is the cause of the distinctive differences in the animals; and he adduces as evidence that the colour of foreign cattle which drink it is changed to that of the native animals. Now in this he is correct; but no longer so when he lays the black complexion and woolly hair of the Aethiopians on merely the waters and censures Theodectes,[2] who refers the cause to the sun itself, saying as follows: "Nearing the borders of these people the Sun, driving his chariot, coloured the bodies of men with a murky dark bloom, and curled their hair, fusing it by unincreasable forms of fire." But Onesicritus might have some argument on his side; for he says that, in the first place, the sun is no nearer to the Aethiopians than to any other people, but is more nearly in a

Notanda

1. Aristobulus and Onesicritus were Alexandrian historians.
2. The odectes was a 4th century B.C. orator, composer of riddles and tragic poet.

perpendicular line with reference to them and on this account scorches more, and therefore it is incorrect to say, "nearing the borders... the sun," since the sun is equidistant from all peoples; and that, secondly, the heat is not the cause of such a coloration, for it does not apply to infants in the womb either, since the rays of the sun do not touch them. But better is the opinion of those who lay the cause to the sun and its scorching, which causes a very great deficiency of moisture on the surface of the skin. And I assert that it is in accordance with this fact that the Indians do not have woolly hair, and also that their skin is not so unmercifully scorched, I mean the fact that they share in an atmosphere that is humid. And already in the womb children, by seminal impartation, become like their parents in colour; for congenital affections and other similarities are also thus explained. Further, the statement[1] that the sun is equidistant from all peoples is made in accordance with observation, not reason; and, in accordance with observations that are not casual, but in accordance with the observation, as I put it, that the earth is no larger than a point as compared with the sun's globe; since in accordance with the kind of observation whereby we feel differences in heat--more heat when the heat is near us and less when it is far away--the sun is not equidistant from all; and it is in this sense that the sun is spoken of[2] as "nearing the borders" of the Aethiopians, not in the sense Onesicritus thinks.

Notanda

1. i.e., of Onesicritus
2. i.e., by Theodectes

III. Duplicate the following passage from the MORETUM of the APPENDIX VERGILIANA. Have the class read and discuss the passage. This passage may be appropriately read in connection with the study of Vergil. The APPENDIX VERGILIANA contains poems sometimes attributed to Vergil. The MORETUM ("SALAD") is important in telling us about racial attitudes in antiquity since it deals with an interracial marriage between Simylus and Scybale. It also contains a classic anthropological description of a black woman.

Iam nox hibernas bis quinque peregerat horas
excubitorque diem cantu praedixerat ales,
Simylus exigui cultor cum rusticus agri,
tristia venturae metuens ieiunia lucis,
membra levat vili sensim demissa grabato
sollicitaque manu tenebras explorat inertis
vestigatque focum, laesus quem denique sentit.
parvulus exusto remanebat stipite fumus
et cinis obductae celabat lumina prunae.
admovet his pronam submissa fronte lucernam
et producit acu stuppas umore carentes,
excitat et crebris languentem flatibus ignem.
tandem concepto, sed vix, fulgore recedit,
oppositaque manu lumen defendit ab aura
et reserat clausae quae pervidet ostia clavis.
fusus erat terra frumenti pauper acervus:
hinc sibi depromit, quantum mensura patebat,
quae bis in octonas excurrit pondere libras.
Inde abit adsistitque molae parvaque tabella,
quam fixam paries illos servabat in usus,
lumina fida locat. geminos tum veste lacertos
liberat et cinctus villosae tegmine caprae
perverrit cauda silices gremiumque molarum.
advocat inde manus operi, partitus utrimque:
laeva ministerio, dextra est intenta labori.
haec rotat adsiduum gyris et concitat orbem
(tunsa Ceres silicum rapido decurrit ab ictu),
interdum fessae succedit laeva sorori
alternatque vices. modo rustica carmina cantat
agrestique suum solatur voce laborem,
interdum clamat Scybalen. erat unica custos,
Afra genus, tota patriam testante figura,
torta comam labroque tumens et fusca colore,
pectore lata, iacens mammis, compressior alvo,
cruribus exilis, spatiosa prodiga planta.
continuis rimis calcanea scissa rigebant.
hanc vocat atque arsura focis imponere ligna
imperat et flamma gelidos adolere liquores.

Postquam implevit opus iustum versatile finem,
transfert inde manu tusas in cribra farinas
et quatit, ac remanent summo purgamina dorso.
subsidit sincera foraminibusque liquatur
emundata Ceres. levi tum protinus illam
componit tabula, tepidas super ingerit undas,
contrahit admixtos nunc fontes atque farinas,
transversat durata manu liquidoque coacto
interdum grumos spargit sale.

(MORETUM 1-47)

Now had night completed ten of winter's hours, and with his crowing the sentinel cock had proclaimed day's advent, when Simylus, the rustic tiller of a meagre farm, fearful of stern hunger on the coming morn, slowly, from the cheap pallet whereon they were outstretched, uplifts his limbs, and with anxious hand feels his way through the lifeless night, and gropes for the hearth, which at last, not unscathed, he finds. From a burnt-out log still lingered a tiny stream of smoke, while ashes concealed the gleam of buried coals. Bending low his head, to these he applies his lamp aslant, draws out with a needle the dried-up wick, and with many a puff wakes up the sluggish fire. Rousing at last a gleam, though hard the task, he draws back, and with sheltering hand guards the light from the draught, while his key, peeping through, unlocks the closet-door. On the ground was outpoured a poor heap of corn: from this he helps himself to as much as the measure, which runs up to sixteen pounds in weight, would hold.

[19]And now, faring forth, he takes his place at the mill and on a tiny shelf, firmly fastened for such needs on the wall, he sets his trusty light. Then from his garment he frees his twin arms, and, girt in shaggy goat's hide, with tail-brush he carefully sweeps the stones and hollow of the mill. Next he summons his two hands to work, dividing them between the two-fold tasks: the left is bent on serving the grain, the right on plying the mill. This, in constant round, turns and drives the wheel (the grain, bruised by the stones' swift blows, runs down); the left, at intervals, seconds her wearied sister, and takes her turn. Anon he sings rustic songs, and with rude strains solaces his toil; at

times he shouts to Scybale. She was his only help, African in stock, her whole form proclaiming her country: . . . . Her rough shoes were torn with many a rent. Her he calls, and bids her place on the fire fuel to burn, and over the flame heat cold water.

39Soon as the revolving mill has filled up the measure due, his hand then transfers to a sieve the bruised meal and shakes it, and lo! the husks remain on the upper side. The corn, clean and pure, sinks down, filtering through the crevices. Then straightway on a smooth table he lays it out, pours o'er it warm water, packs together the now mingled moisture and meal, kneads it by hand till hardened and, the liquid subdued, from time to time sprinkles the heap with salt.

CHAPTER 3 — THE JUDAEO-CHRISTIAN ATTITUDE ON RACE

BACKGROUND INFORMATION FOR THE TEACHER

The ancient Hebrew and early Christian view of the Ethiopian was in the same tradition as the Greco-Roman outlook. The Ethiopian was black. He lived in a very distant land. Yet his blackness gave rise neither to a theory of racial superiority nor to an inferior treatment. The ancient Hebrews and the early Christians made it clear that the Ethiopian's blackness was of no more consequence to them than it was to the Greeks and Romans.

Some indications of the ancient Hebrew attitude on race are found in the relationship between the ancient Hebrews and ancient Africans as described in the Old Testament. The teacher should see in this connection Chapter 6 of Unit I of this Curriculum Resource.

The Ethiopian appears frequently in early Christian interpretations of a passage from the SONG OF SOLOMON in the Old Testament. In the Septuagint version the verse reads "I am black and comely (beautiful), O daughters of Jerusalem, like the tents of Kedar, like the curtains of Solomon." Among the Christian writers who comment on this passage are Paul, Origen, St. Jerome, Gregory of Nyssa, and St. Augustine.

The black and beautiful bride is usually characterized as some type of symbol--though the interpretations vary from writer to writer. Many of the comparisons made with reference to the black and beautiful bride are elaborate and involved.

According to Professor Snowden, the inclusion of Ethiopians in the early Church was a cardinal principle from the very beginning. In ACTS OF THE APOSTLES we are told about Philip's baptism of an Ethiopian eunuch. This baptism foreshadowed what was to be the practice of the early Church. An early tradition said that St. Matthew had preached the Gospel in Ethiopia. Saint Jerome, at the beginning of the 5th century, noted that among the monks welcomed daily in Palestine were Ethiopians. Ethiopians very often were cited as excelling in virtue. Moses of Scetis, the Ethiopian monk, was highly regarded for his piety and devotion.

In his ENARRATIONES IN PSALMOS St. Augustine said, "Aethiopia credet Deo". With these words of Augustine early Christians often expressed a faith in the brotherhood of believers.

The great 6th century A. D. Roman Emperor Justinian--famous for his codification of Roman law--was vigorous in his efforts to win Ethiopians to Christianity. During the reign of Justinian various shrines to Isis were converted into churches.

The absence of racial discrimination in early Christian life was not in any sense a uniquely Christian phenomenon. It grew out of the practice of the Greco-Roman-Hebraic world in which Christianity was born.

SUGGESTIONS FOR TEACHERS IN LOWER AND MIDDLE SCHOOLS

Tell the pupils that the ancient Hebrews and Christians--like the Greeks and Romans--had no color bar. In the early Christian religion black people were sometimes monks. Ask the pupils to explain what a monk is. Mention that one black monk lived in the desert of Scetis in Egypt. His name was Moses of Scetis. Tell the pupils that you will pretend to be Moses and that you want them to pretend to be Moses of Scetis also by repeating what you say. Make the meaning of Latin clear through gestures, intonation, and illustrations.

Moyses Sceti sum.

In deserto habito.

Monachus sum.

Fuscus sum.

Altus sum.

Cibum non edo.

Vinum non bibo.

Multos socios non habeo.

Desertum amo.

SUGGESTIONS FOR TEACHERS IN UPPER SCHOOLS

I. After summarizing the Judaeo-Christian attitude on race in classical antiquity, duplicate the following passage based on the Vulgate version of the SONG OF SONGS. Have the pupils read the passage chorally. Discuss it with them in terms of the various early Christian interpretations.

Chorous Adolescentularum:
    Trahe me, post te curremus
    in odorem unguentorum tuorum.
    Introduxit me rex in cellaria sua.
    Exsultabimus et laetabimur in te.

Sponsa:
    Nigra sum, et formosa[1], filiae Jerusalem,
    sicut tabernacula Cedar[2], sicut
        pelles Salomonis.
    Nolite me considerare quod fusca[3] sim,
    quia decoloravit me sol.
    Filii matris meae pugnaverunt contra me.
    Posuerunt me custodem in vineis[3],
    vineam meam non custodivi.

Notanda

1. formosa = pulchra
2. Cedar est nomen indeclinabile. In casu genetivo est.
3. fusca = nigra

Respondete Latine

1. Quis est sicut tabernacula Cedar?
2. Cur fusca est sponsa?

II. After summarizing the early Christian attitude toward race, ask the students to discuss the following questions:

a. Did the early Christians derive their racial attitudes from the Greco-Roman and Hebraic traditions on this matter?

b. Does modern Christianity have the same attitude on race that early Christianity had?

c. Were churches in antiquity racially segregated? Are modern churches?

d. Were clergymen in antiquity racially-prejudiced? Are modern clergymen?

CHAPTER 4 — SLAVERY IN CLASSICAL ANTIQUITY

BACKGROUND INFORMATION FOR THE TEACHER

I. THE GENERAL NATURE OF SLAVERY IN THE GRECO-ROMAN WORLD

Unlike slavery in America, slavery in the world of Greece and Rome was not along racial lines. The overwhelming majority of the slaves in Greece and Rome were white. It was possible for black people to own white slaves. A study of slavery in classical antiquity provides additional evidence on the absence of racial prejudice there.

Slavery among the Greeks and Romans had two sources. The first and more important source was the prisoners of war, captives, and victims of piracy. The second source was the barbarians brought in by slave traders. Slaves were of every nationality, language and ability conceivable. They were sometimes very important in shaping the destiny of classical civilization. Wily slaves outsmarted and directed their masters and had strong influence in the affairs of state. Sometimes, of course, slaves were cruelly treated.

The slaves, from whatever source they were acquired, were put up for sale in the various slave marts, and labeled as to nationality, training, and health, or advertised by a crier. Most authorities seem to feel that the vast majority of slaves in the Roman Empire were from Greece and the Middle East.

The functions of slaves in society varied greatly. In general they performed functions which in a modern industrial society often are performed by machines. Slaves were often better educated than their masters and were therefore employed as teachers. Slaves served in households, in business, on the farms, and in the affairs of the state. Slaves who served as gladiators, of course, experienced many hardships.

It is difficult to gage the size of the slave population of the Greco-Roman world. Interestingly, it was at one time proposed that slaves wear uniforms in the cities. This proposal was vetoed on the grounds that the slave population would then become aware of its great numerical strength.

There were, of course, rebellions and uprisings among the slaves. The causes of the uprisings varied. Paradoxically, it seems that good treatment whetted the taste of slaves for total freedom.

In the words of our own Frederick Douglass, "Beat and cuff your slave, keep him hungry and spiritless, and he will follow the chain of his master like a dog; but feed and clothe him well, work him moderately--surround him with physical comfort, and dreams of freedom intrude. Give him a bad master, and he aspires to a good master; give him a good master, and he wishes to become his own master."

Manumission or setting slaves free was a fairly common occurrence. The freedman's cap was given to slaves upon manumission. This cap is seen on American (and other) representations of the goddess of Liberty.

The rights of slaves in the Roman Empire were protected to a degree by law. The Emperor Hadrian, for instance, forbade owners to kill or torture slaves for their pleasure or to sell them to gladiatorial schools or procurers. Constantine made the intentional killing of a slave on a level with murder.

As the sources of slaves dried up and as more and more slaves were manumitted and as the economic need for slavery lessened, slavery died a natural death in the Roman Empire.

II. REFERENCES TO SLAVERY IN ANCIENT LITERATURE

There are a large number of references to slavery throughout ancient literature. It is possible here only to mention a few of these.

The first century B.C. philologist Varro refers to a slave as a chattel, " a speaking tool" (instrumentum vocale). Seneca talks of the common humanity of slaves and citizens and urges kindness in dealing with slaves. Cato the Elder warns, "Let the slave sleep or work." Plautus delights in telling of clever slaves who outfoxed and manipulated their masters at every turn. Plato sees the slave's condition as a deficiency of reason. Cicero and Pliny the Younger believed in kindness toward slaves. Martial refers to the great beauty and remarkable accomplishments of some slaves.

In general the ancient authors assumed slavery and seldom questioned its moral justification or economic utility. There was perpetual conflict between the view that a slave was a chattel and that a slave was also a man.

SUGGESTIONS FOR TEACHERS IN LOWER AND MIDDLE SCHOOLS

I. In connection with Unit 9 of ROMANI VIVENTES ET DICENTES tell the pupils about slavery in the Roman Empire. Introduce the following Latin dialogue on slavery in the usual audio-lingual fashion:

Fueruntne multi servi in Imperio Romano?
Ita, fuerunt multi servi.
Fueruntne interdum domini benigni?
Ita, interdum domini benigni fuerunt.
Unde veniebant servi?
E multis nationibus et locis.

Introduce the following English derivatives connected with Latin words in the above dialogue: servile, servility, servitude, domination, dominion, benign, advent, national, nationalism, locate, locus.

II. After discussing slavery in antiquity with the pupils, invite them to compare and contrast it with American slavery. For each type of slavery have the following questions answered:

a. Who were the slaves?

b. Was slavery a racial matter?

c. What functions did the slaves perform?

d. Were the slaves happy?

e. Did people object to slavery?

f. How did slavery end?

Ask the pupils if they had a choice between being a slave in America and being a slave in antiquity which would they prefer and why. Ask if any of the pupils have seen the movie SPARTACUS. This movie gives some notion as to what life was like for some slaves in antiquity.

SUGGESTIONS FOR TEACHERS IN UPPER SCHOOLS

I. Read and discuss Plautus' CAPTIVI with particular attention to slave characterization. The CAPTIVI is found in the book PLAUTUS FOR READING AND PRODUCTION by Gillingham and Baade which is found on the School District's Textbook List.

II. Have the pupils do research through encyclopaedias available in the school library on slavery in various cultures. Have the pupils compare and contrast the various types of slavery. For a treatment of slavery in America see the Instructional Services' publication THE WORLD OF AFRICANS AND AFRO-AMERICANS.

III. Read and discuss what Seneca says on the treatment of slaves and on the Stoic view that all men were born free and equal. This is found in Seneca's EPISTULAE AD LUCILIUM 47.1-17 given in LATIN FOR AMERICANS THIRD BOOK by Ullman and Suskin and Section 404. This Macmillan Co. book is found on the School District's Textbook List.

UNIT IV
BLACKS IN THE ARTS OF CLASSICAL TIMES

CHAPTER 1 — BLACKS IN MYTHOLOGY

BACKGROUND INFORMATION FOR THE TEACHER

I. THE GENERAL POSITION OF BLACKS IN GRECO-ROMAN MYTHS

Myths are a very prominent part, of course, of the arts of the Greeks and Romans. They loomed large in literature and drama as well as in painting, sculpture, and architecture and influenced almost every sector of ancient life.

In classical myths the Ethiopians were regarded as a most pious and just race of people. They play a prominent role in mythology.

Homer gives us a picture of an Olympian-Ethiopian alliance in which the gods were fond of visiting these blameless people. According to myth, Zeus, followed by all the gods, went to feast with the Ethiopians where he remained for twelve days. Poseidon also visited the distant Ethiopians to receive a hecatomb of bulls and rams. (A hecatomb was a public offering of 100 oxen.) At the end of the ILIAD, Iris, the messenger of the gods, informs the winds that it is not possible for her to remain with them because she must participate in a sacred feast offered by the Ethiopians.

Why were the Olympian gods so fond of the Ethiopians? A record of the Ethiopian king Piankhi's conquest of Egypt shows him scrupulously attentive to religious ritual, respectful of the temples and the gods of Egypt, unwilling to deal with conquered princes who were ceremonially unclean, chivalrous in battle, and moderate in his relations with the vanquished--all of these qualities highly regarded by the inhabitants of Olympus. There is sufficient material to have given rise to talk about Ethiopian piety and devotion to the gods. Herodotus, an historian of the 5th Century B.C., is the first Greek author in whom we find somewhat detailed references to Ethiopian piety and justice.

Diodorus, a first century B.C. Greek historian, writes as follows on Ethiopian piety:

> "And they say that they (Ethiopians) were the first to be taught to honor the gods and to hold sacrifices and festivals and processions and festivals and the other rites by which men honor the deity; and that in consequence their piety has been published abroad among all men, and it is generally held that the sacrifices practiced among the Ethiopians are those which are most pleasing to heaven. As witness to this, they call upon the poet who is perhaps the oldest and certainly the most venerated among the Greeks; for in the ILIAD he represents both Zeus and the rest of the gods with him as absent on a visit to Ethiopia to share in the sacrifices and the banquet which were given annually by the Ethiopians for all the gods together....And they state that by reason of their piety towards the deity, they manifestly enjoy the favour of the gods, inasmuch as they have never experienced the rule of an invader from abroad; for from all time they have enjoyed a sense of freedom and of peace one with another, and although many and powerful rulers have made war upon them, not one of these has succeeded in his undertaking."

Several points in the Diodorus commentary should be noted:

1. The obviously widespread influence and reputation of the Ethiopians for piety.

2. The apparently frequent citation of the Homeric passages by commentators in explanation of the unusual delight the gods took in the Ethiopian sacrifices.

3. Two observations which appear for the first time:

    a) The Ethiopians were the first to be taught to honor the gods and to perform religious rites in their honor.

    b) By reason of their piety, the Ethiopians enjoyed divine good will and were blessed with internal security and freedom from invasion.

Author after author describes the Ethiopians as godlike, blameless, pious, and just. This image of the Ethiopians persists into the 3rd and 4th centuries A. D.

Blacks frequently appear as a primary motif on phialai- bowls of and for the gods made of precious metal. These are probably related to the tradition of just and blameless Ethiopians. It would be in keeping with the Greek image that a rite involving a dedication to the gods should include the Ethiopians.

The triumph of Bacchus, god of wine, depicted on a marble sarcophagus from the 2nd Century B. C. includes two handsome Black youths. The presence of Blacks in religious scenes depicted in art derives probably from the tradition of Ethiopian piety and justice.

II. INDIVIDUAL BLACKS IN THE MYTHS

A prominent Black figure in mythology was Memnon, son of Tithonus and Eos. Memnon was a king of the Ethiopians who went to the aid of Priam at Troy. Memnon distinguished himself by his bravery and his nobility. Memnon met death at the hand of Achilles.

Prior to the Roman period there are two versions of Memnon's background. In one version he is depicted as Asiatic; in another, as a black African.

By the Roman period, Memnon was frequently considered Black. He was so described by Catullus, Vergil, Seneca, and Ovid. In AENEID 1. 489 Vergil, for instance, speaks of *nigri Memnonis arma.*

Accounts of Andromeda, Cepheus, and Perseus experienced a history of transmission similar to that of Memnon. Each myth has an Asiatic and an African setting.

Andromeda was the daughter of Cepheus, King of Ethiopia, and Cassiopea. As a result of her mother's boasting that the beauty of Andromeda surpassed that of the Nereids (sea nymphs), Poseidon, whose wife was a Nereid, sent a sea monster to ravage Ethiopia. The oracle of Ammon in Northern Africa promised deliverance if Andromeda was given up to the monster. Cepheus, to save his country, chained his daughter to a rock. Here she was found and saved by Perseus who slew the monster and obtained her as his wife. She had been previously promised to Phineus, her father's brother, and this gave rise to a famous fight between Phineus and Perseus at the wedding in which the former and all his associates were slain. After Andromeda's death, she was placed among the stars and even today is a constellation.

Both Memnon and Andromeda, though originally conceived of as white, undergo a change of color in the eyes of artists. Vase-paintings, the theater, and literature draw from both legends. Many Greek artists depicted Andromeda and her father as black.

While both Memnon and Andromeda experienced a conceptual change in color, there are differences.

According to research done by Professor Frank M. Snowden, Jr. in his book BLACKS IN ANTIQUITY Andromeda became dark (Fusca), whereas Memnon became black (niger); and Memnon, once he underwent an artistic transformation of color, retained his new hue more consistently than Andromeda.

Other myths involved Ethiopians but records do not preserve as many details as are available for the legends of Memnon, Perseus, and Andromeda. For instance, Vulcan had a black son named Aethiops, from whom the Ethiopians derived their name. An Ethiopian woman was the mother of seven of Danaus' fifty daughters. A Black Nike, a Black Circe, and a Black follower of Theseus all appear in some versions of the myths. Other gods, goddesses, and heroes are depicted as black in art, e.g., Juno, Aphrodite, Hercules.

SUGGESTIONS FOR TEACHERS IN LOWER AND MIDDLE SCHOOLS

I. In connection with Unit VI of VOCES DE OLYMPO summarize the role of Blacks in mythology. After telling the story of Perseus introduce the following dialogue in the usual audio-lingual fashion:

Quis fuit puella in petra?
Puella fuit Andromeda.
Qualis fuit puella?
Puella fuit nigra atque pulchra.
Amavitne puellam Perseus.
Amavit.

Introduce the following English words related to Latin words in the dialogue: petrify, Peter, negritude, Negro, pulchritude, pulchritudinous, amiable, amatory, amorous.

II. Have the children compose a playlet in English or in Latin on the story of Andromeda and Perseus. Have the pupils celebrate the wedding of Andromeda with music and cake.

III. Teach the following song on Andromeda audio-lingually to the tune of "16 Tons".

Andromeda erat puella pulchra.
Dei puniverunt eam et patriam.
Ligabatur ad saxum; relinquebatur.
Ligabatur ad saxum; relinquebatur.
Chorus
Perseus Advenit.
Liberavit eam.
Amavit et in matrimonium ducit.
Perseus advenit.
Liberavit eam.
Eam in matrimonium ducit.

IV. Invite the pupils to illustrate the story of Andromeda in original art. Showing the appropriate Uncaptioned Visual Cues from VOCES DE OLYMPO (# 43, 44) may serve as a point of departure.

SUGGESTIONS FOR TEACHERS IN UPPER SCHOOLS

I. Tell the pupils about the tradition regarding the Ethiopians as godlike, blameless, pious, and just in mythology. Ask if any modern nation or group of people enjoys a similar reputation in modern religions. Ask if Christianity today regards black people as godlike, blameless, pious, and just.

II. Invite the pupils to do research on one or more of the following personages in mythology:

Memnon

Cepheus

Andromeda

Phineus

Perseus

III. Have the story of Perseus read in English translation from Rolfe Humphries' version of Ovid's METAMORPHOSES. The story is found at the end of Book 4. Discuss this passage with the class.

CHAPTER 2—BLACKS IN THE ANCIENT THEATER AND AMPHITHEATER

BACKGROUND INFORMATION FOR THE TEACHER

I. THE ROLE OF BLACKS IN THE DRAMA OF GREECE AND ROME

That dark-skinned people were a part of the theater presentations in the Greco-Roman world is amply attested to by the large number of vases, terra cotta ornaments, actor's masks, funeral carvings, jewelry, statues in marble and bronze, lamps, mosaics, frescoes, marble reliefs, coins, vases, drinking cups, pitchers, and perfume boxes which have been part of the archeological finds throughout Italy, Greece, Asia Minor, and all parts of North Africa.

In addition historians, playwrights, and poets have left complete works or fragments which indicate Ethiopian characters as part of the action.

Unfortunately the plays involving Ethiopian themes or topics have been lost and are known only through fragments, titles, and the depictions of vase painters. The fragmentary evidence is sufficient, however, to indicate that as early as Aeschylus Ethiopians were presented as black, as speaking a different language, and as living in Africa.

The myths involving black people were treated in various lost plays. For instance, Aeschylus wrote a MEMNON. Both Sophocles and Euripides composed an ANDROMEDA.

One of the stock characters in the Roman theater was the Aethiops. This fact is attested by theater masks depicting Black persons found in Sicily and elsewhere.

Black characters appear in extant classical plays. Aeschylus' SUPPLIANTS, may involve black-skinned Africans. Aeschylus speaks of the "un-Greekness" and "Africanness" and of the fact that they differed from the Greeks in appearance. In the play there is no antipathy toward these people because of their color. In fact, Blacks are welcomed to Greece and given asylum there. In the EUNUCHUS of Terence, one of the characters purchases an Ethiopian slave girl as a personal companion for his girl friend. This is looked upon as a most desirable gift. Julius Caesar, writing in a later era, compared one of his soldiers to the main character in Terence's play PHORMIO by saying that the soldier was "blacker than Phormio". Thus either the character Phormio was intended to be black or the actor in a representation which Caesar saw during his lifetime was a black man. A very charming black nurse named Giddenis appears in the POENULUS of Plautus. Giddenis receives an indisputable compliment on her blackness in the play. This is one of the clearest instances of "black is beautiful" in Latin literature:

Hanno: But the girls' nurse--describe for me what she looks like.

Milphio: Not very tall, dark-complexion (corpore aquilost).

Hanno: She's the one!

Milphio: Very pretty, very black face and eyes (pernigris).

The Hannibalic war may have been responsible for the introduction of black characters in the comedies of Plautus and Terence.

Not only were black characters written into the text of the plays, but Ethiopian actors gained great reputation. A popular actor of Nero's time was Glycon, a tall, dark man with a hanging lower lip. Glycon was manumitted by Nero himself.

II. THE ROLE OF BLACKS IN THE AMPHITHEATER

Black people were involved in the various types of amphitheater presentations, e.g., wrestling, boxing, gladiatorial contests, chariot or horse racing, water shows, dancing, juggling, acrobatics. Art and literature attest to this.

The Ethiopian Nicaeus, a boxer born in Byzantium, was well known in the Roman world. Pliny the Elder was acquainted with the reputation of this pugilist. There are statues of black boxers and wrestlers from antiquity.

Blacks were among those who performed as acrobats in the ancient world. Roman marble statuettes show Blacks balancing themselves on their hands and chests with feet in the air.

One hundred Ethiopian huntsmen, together with the same number of Numidian bears, were presented in the circus by Domitius Ahenobarbus as curule aedile (comissioner of public works) in 61 B.C. The Romans also had an opportunity to witness in peacetime the Ethiopian's skill in handling elephants in amphitheater presentations.

SUGGESTIONS FOR TEACHERS IN LOWER AND MIDDLE SCHOOLS

I. In connection with Unit 8 of ROMANI VIVENTES ET DICENTES explain to the children the role of Blacks in the theater and amphitheaters. Show the children some of those slides listed in Appendix I of this Curriculum Resource depicting black entertainers in antiquity.

II. Invite the pupils to make a list of prominent black entertainers in the United States. Ask the pupils if there were comparable black entertainers in Ancient Rome. Was it accidental that Blacks excelled in the entertainment field in antiquity? Is it accidental in modern America?

SUGGESTIONS FOR TEACHERS IN UPPER SCHOOLS

I. In connection with the reading of Plautus, summarize the role of Blacks in the ancient theater and entertainment field. Then discuss the following questions:

A. What seems to have been the Roman attitude toward Ethiopian entertainers?

B. Was the contribution of Ethiopians profound or superficial to the culture of the Roman Empire?

C. Today "native dress" is popular. Why do you suppose the Roman and Greek artists portrayed Ethiopians in the Greek and Roman dress?

D. What occupations in addition to entertainment were Ethiopians a part of?

E. Understanding the concept that most ancient civilizations made slaves of persons captured in war, can you see any advantages that came about as a result of this? Any disadvantages?

F. What was the place of the theater and amphitheater in the life of the Roman Empire? What entertainments today take the place of the theater and amphitheater?

G. Can you make a judgment as to the percentage of Blacks in Roman entertainment as compared with American entertainment?

II. Invite pupils to read Chapter VII of Professor Snowden's book BLACKS IN ANTIQUITY and to report their impressions of it to the class. Chapter VII deals with Ethiopians in the theater and amphitheater.

CHAPTER 3 — BLACKS IN THE PAINTINGS AND STATUES OF THE GREEKS AND ROMANS

BACKGROUND INFORMATION FOR THE TEACHER

I. THE PHYSICAL CHARACTERISTICS OF BLACKS IN GRECO-ROMAN PAINTINGS AND STATUES

To the Greeks and Romans the distinguishing mark of an Ethiopian was the color of his skin. The skin of the Ethiopians was black.

The ancient people noted a color distinction depending on geographical surroundings. As one proceeded south of Egypt up the Nile, one found that the inhabitants became darker.

The ancients did not overlook the changes in color resulting from racial intermarriage between black and white. Black-white mixtures were neither *nigri* nor *fusci*, but *decolores*.

Color, however, was far from the only distinguishing characteristic of a black man for the ancient people. They were conscious of other distinguishing physical characteristics.

The hair of the Ethiopian evoked considerable comment. Like the color of his skin, the Ethiopian's hair was explained by climate. The curliness of his hair was described as the result of heat. One commentator observed that to "convert" non-Ethiopian hair to Ethiopian hair a curling iron was necessary. Pliny the Elder comments on the hair of Ethiopians (*capillo vibrato*).

The ancients were aware of the great range of physical types within the Black race. They knew that the race includes the tallest groupings of mankind as well as the pygmies.

The description of the woman Scybale in the MORETUM, a poem found in the APPENDIX VERGILIANA, provides the most complete, single anthropological portrait of a black woman in classical literature:

> Erat unica custos,
> Afra genus, tota patriam testante figura,
> torta comam labroque tumens et fusca colore,
> pectore lata, jacens mammis, compressior alvo,
> cruribus exilis, spatiosa prodiga planta.
>
> (MORETUM 32-35)

The characteristics of Scybale are often seen in the statues and paintings of the Greeks and Romans depicting black people.

II. THE MEDIA USED IN REPRESENTING BLACKS

Blacks were depicted in classical times in stone figures, paintings, vases, jugs, masks, plastics, rings, bracelets, necklaces, and statues. These depictions are in some respects more valuable than literature as a source of information for anthropological data because they tell us much that the literary texts do not about the physical characteristics of Blacks and the role of Blacks in antiquity.

Although Blacks appeared in Mediterranean art outside of Africa as early as Minoan times, for a detailed study of the physical characteristics of certain types of Ethiopians as seen by Greek artists, a beginning should be made in the 6th century B.C. There can be little doubt that the Greeks and Romans were well acquainted with types we today call Blacks, and that their artists have left a rather accurate picture of the Ethiopians whom they saw in daily life. This art portrayal of the Black reveals the way in which he has been regarded from one period to another. For a period extending from the 6th century B.C. to the 3rd century A.D. there exists a rather extensive century by century gallery of Black people in art.

Stone figures from Cyprus dated about 560 B.C. represent Blacks with broad flat noses, full protruding lips, prominent chests, and somewhat contracted waists. A late sixth or early fifth century terra cotta mask of a Black has an extremely broad, flat nose, thick lips, protruding jaw, and short, tightly curled hair.

By combining in Janiform (two-headed) vases the heads of Whites and Blacks, the artists contrasted Whites and Blacks, feature by feature. Thus they brought out effectively the physical differences as to color, hair, nose, lips, prognathism (jaw protrusion) and the absence thereof. Janiform vases date from as early as the 7th century B.C.

Racial contrast was not limited to Janiform vases. On a mid-sixth century B.C. amphora, we find a black archer depicted between two Amazons. A fifth century B.C. alabastron, with a black warrior on one side and an armed Amazon on the other, contrasts the short, tightly curled hair of the Black (represented by small black dots) and the long hair of the Amazon.

The late fifth and fourth centuries B.C. continue vivid studies of a pronounced Black type. Plastic drinking cups in the form of black heads emphasize the physical characteristics in much the same way as earlier vases.

From the third century B.C. onward, the artists portrayed a greater variety of Ethiopian types than had their predecessors. Works of art whose subjects are obviously the children of interracial marriage appear frequently.

The level of artistic achievement dealing with Blacks in antiquity is generally high. A study of this achievement would provide meaningful educational experience to students of Latin, Greek, Art, and Social Studies. Despite the monumental work done by Professor Frank M. Snowden in his book BLACKS IN ANTIQUITY, much remains to be done on the subject of black people in the painting and sculpture of ancient times.

SUGGESTIONS FOR TEACHERS IN LOWER AND MIDDLE SCHOOLS

I. In connection perhaps with Unit 3 of ROMANI VIVENTES ET DICENTES show the children slides depicting the vases, cups, bowls and other eating and cooking vessels and comment on these. A list of available slides with commentary is found in Appendix III of this Curriculum Resource. If the slides are not readily available, the teacher may invite the pupils to look through the pictures in Professor Snowden's book BLACKS IN ANTIQUITY.

II. In connection with Unit 3 of ROMANI VIVENTES ET DICENTES and after discussing the fascination of the ancients for putting pictures of black people on their vessels, introduce the following Latin dialogue in the usual audio-lingual fashion:

Fueruntne multae urnae in orbe Romano?
Ita. Multae urnae fuerunt in orbe Romano.
Suntne facies nigrae in urnis?
Ita. Facies nigrae sunt in urnis.
Cognoverunt Romani populos fuscos?
Ita. Romani populos fuscos cognoverunt.

Introduce the following English words related to Latin roots found in the above dialogue: urn, orb, orbit, orbital, prima facie, facial, recognition, cognition, cognitive, population, popular.

SUGGESTIONS FOR TEACHERS IN UPPER SCHOOLS

I. After discussing with the pupils the material given under BACKGROUND INFORMATION FOR THE TEACHER in this chapter, show the pupils all of the slides listed in Appendix III of this Curriculum Resource. Use the commentary given there.

II. Invite the pupils to read and report on Chapter II of Professor Snowden's book BLACKS IN ANTIQUITY.

III. Explain to the pupils that work on Blacks as represented in Greco-Roman art has been relatively neglected by scholars. Ask the pupils to give their views on why this is the case and why there is now new interest in this area of study.

CHAPTER 4 — SUB-SAHARAN ART FROM 500 B.C. TO 500 A.D.

BACKGROUND INFORMATION FOR THE TEACHER

I. THE SPARSENESS OF WHAT IS KNOWN ON ANCIENT SUB-SAHARAN ART

Our knowledge of sub-Saharan art of the period during which Greco-Roman civilization reached its zenith is scant indeed.

Much of the archaeological work that needs to be done simply has not been done to date for a variety of reasons. Up until 1943 when Bernard Fagg uncovered the Nok Culture in central Nigeria, Africa south of the Sahara kept its ancient artistic production entombed in its tropical forests. The world possessed nothing of sub-Saharan art occurring before the 10th century A. D. and no history of art could be established before the 14th century.

Lack of knowledge was perhaps partially caused by a lack of interest on the part of the Western world. The European takeover of Africa from the 15th to the 19th century A. D. was justified in terms of the European belief that their culture was superior to that of the Africans. Europeans rationalized that it was their moral duty to westernize the Africans and to extirpate native beliefs, religion, art and culture. Investigation of African art and exaltation of it would have been foreign to the spirit of European colonialism. The lack of interest in African art was not universal. We find, for example, that Picasso and Matisse imitated some aspects of African art at the turn of the 20th century.

The lack of knowledge of ancient sub-Saharan art was not caused by the lack of a highly developed ancient culture capable of producing significant amounts of vital art. The lack of knowledge was caused in large measure by a curious combination of sub-Saharan climate, white ants and African philosophy. Archaeological study of the ancient civilizations of Africa is made difficult by the fact that middle africa from Nigeria to Kenya was undergoing a wet phase from 500 B. C. to 500 A. D. The major rivers--most especially the Niger--were constantly and violently changing their courses by reason of the torrential rains. African villages were constantly being threatened by flooding. Entire land masses were suddenly inundated. Vast earth movements often buried ancient artifacts without a trace.

In addition to not having accurate clues as to where to look, anyone seeking examples of ancient African art must realize that the ancient African concept of art is basically different from that of the West. A Western artist aims to keep his work in existence for as long as possible. He sees it as something relatively stable and enduring. An ancient African artist, however, sees everything as constantly changing. He looks on himself--and all life--as being charged with energy. The energy of all creation is always changing. As a result of this view the ancient African artist will not seek permanence in his work. He would not sculpture out of granite even if that material were available. The material he uses will be something flexible, something plastic to his wishes. Normally this means the artist will work in wood or sometimes ivory. Wood has little chance for permanence in a tropical climate largely because of the insatiable appetites of white ants. These insects have been known to eat three-foot statues in a day. It was rare, therefore, that the statues of one generation passed down to the succeeding one.

II. THE NOK CULTURE AND ITS ART

The archaeologist Bernard Fagg discovered in 1943 the remains of the Nok culture in central Nigeria. The area of the Nok culture extended approximately 300 miles from east to west and 200 miles from north to south. There Mr. Fagg found hundreds of sculptured terra cotta (earthen red clay) head fragments. These could be dated by using geological and radiocarbon processes as products of the period between 500 B. C. and 200 A. D. Mr. Fagg made the discovery as a result of a tin mining operation.

The Nok find is important because it contains the earlier pieces we have of African art and because the quality of the work is very high. The work has a richness of sculptural forms that provides the seeds of any number of later styles.

Nok sculptures characteristically have pierced eye pupils and nasal-aural-oral orifices. The eyes are typically triangular or semicircular. But within these conventions the Nok artists explored the possibilities of mixing both naturalism and abstractionism in their work.

The Nok sculptures have a religious basis--as does most tribal art. The Nok people made masks and fetishes in the belief, it seems, that by calling forth the power of the mask or fetish, they could control those elements which threaten well-being. Art is the means for avoiding sickness, having a good harvest, or achieving sexual potency.

Nok sculpture does not attempt to imitate reality. It attempts to create a new reality. The creation of a new reality means the creation of a new power.

III. ANCIENT AFRICAN TRIBAL ART CONTRASTED WITH GRECO-ROMAN ART

The ancient African art exemplified by the Nok culture and the Greco-Roman art do not differ in quality but in the level of their emotional content and style of expression.

Ancient African art expresses the basic human emotions like laughter, anger, and fear in a most powerful manner. Flat surfaces are often used to beget a feeling of calmness. Angular peaks often connote aggression. The Greco-Roman artist is less able to let himself go, less given over to the flights of the imagination and echoes of the subconscious. To represent the feeling of anger a Greek or Roman artist is confined to showing the miniscule differences that occur in musculature and facial expression. An ancient African artist conveys the same emotion by carving biceps disproportionately large and angular. Both artist may perceive the emotion with the same depth. The Greco-Roman artist will work at trying to symbolize or describe his feeling by a careful imitation of reality. The ancient African artist will attempt to place the feeling itself within the statue by imaginative harmonies and exaggerations of proportions. He will not try to symbolize anger; he will try to create it.

Greco-Roman art has continued down through the centuries to influence Western art. While we can't be sure that the Nok art directly influenced other African art down through the centuries, there is evidence of many commonalities between the Nok art and other African art.

SUGGESTIONS FOR TEACHERS IN LOWER AND MIDDLE SCHOOLS

I. On an occasion when you are showing the children examples of Greco-Roman statues in connection with ROMANI VIVENTES ET DICENTES or VOCES DE OLYMPO, tell them about the Nok culture and its art. Show them pictures of Nok art such as those found in the ENCYCLOPAEDIA BRITANNICA S.V. "Primitive Art", in various books on African art, or on slides. Two slides on the Nok art are found in the slide set on Black People in the Paintings and Statues of Classical Times. (See Appendix III of this resource for commentary.) Invite the pupils to use their eyes to discover the differences between Greco-Roman and Nok art.

II. Invite the pupils to make models of the Nok sculptures. Soap, clay, and paper mâché may be used for this purpose.

SUGGESTIONS FOR TEACHERS IN UPPER SCHOOLS

I. Invite pupils to do research on the art of the Nok culture. Aside from standard encyclopaedias the following works should be useful:

Fagg, William. NIGERIAN IMAGES. Lund and Humphries. 1963.

Segy, Ladislas. AFRICAN SCULPTURE SPEAKS. A.A. Wyn. 1963.

Wassing, Rene. AFRICAN ART: ITS BACKGROUND AND TRADITIONS. Abrams. 1968.

Ask the pupils to compare Nok art with Greco-Roman art in their research reports. Nok art may also be compared with later African art.

This research on the Nok culture and art might be done in connection with readings about Hannibal from Livy or readings about Dido from Vergil.

II. Discuss the material found in the BACKGROUND INFORMATION FOR THE TEACHER in this chapter with the students. Then raise the following questions:

A. Why do we know so little about ancient sub-Saharan art?

B. What are some of the characteristics of Nok art?

C. What are the main differences between Nok art and Greco-Roman art?

D. Does the art work of ancient people such as the Noks, the Greeks, and the Romans have any significance to modern people? Why or why not?

UNIT V
AFRICA IN CLASSICAL LITERATURE

CHAPTER 1—AFRICA IN HERODOTUS

BACKGROUND INFORMATION FOR THE TEACHER

Herodotus, the Father of History, was born in 484 B. C. in Halicarnassus. He was an extensive traveler. He visited Egypt, Scythia, Cyrene and many other places. While traveling he spoke with numerous people, had access to official documents and saw the relics of historical events. His famous work, THE PERSIAN WARS, is filled with long digressions about the places and peoples he visited. In this chapter we have a sampling of some of Herodotus' observations on Africa.

The Deserters

Ἀπὸ δὲ ταύτης τῆς πόλιος πλέων ἐν ἴσῳ χρόνῳ ἄλλῳ ἥξεις ἐς τοὺς αὐτομόλους ἐν ὅσῳ περ ἐξ Ἐλεφαντίνης ἦλθες ἐς τὴν μητρόπολιν τὴν Αἰθιόπων. τοῖσι δὲ αὐτομόλοισι τούτοισι οὔνομα ἐστὶ Ἀσμάχ, δύναται δὲ τοῦτο τὸ ἔπος κατὰ τὴν Ἑλλήνων γλῶσσαν οἱ ἐξ ἀριστερῆς χειρὸς παριστάμενοι βασιλέι. ἀπέστησαν δὲ αὗται τέσσερες καὶ εἴκοσι μυριάδες Αἰγυπτίων τῶν μαχίμων ἐς τοὺς Αἰθίοπας τούτους δι' αἰτίην τοιήνδε. ἐπὶ Ψαμμητίχου βασιλέος φυλακαὶ κατέστησαν ἔν τε Ἐλεφαντίνῃ πόλι πρὸς Αἰθιόπων καὶ ἐν Δάφνῃσι τῇσι Πηλουσίῃσι ἄλλη πρὸς Ἀραβίων τε καὶ Ἀσσυρίων, καὶ ἐν Μαρέῃ πρὸς Λιβύης ἄλλη. ἔτι δὲ ἐπ' ἐμεῦ καὶ Περσέων κατὰ ταὐτὰ αἱ φυλακαὶ ἔχουσι ὡς καὶ ἐπὶ Ψαμμητίχου ἦσαν· καὶ γὰρ ἐν Ἐλεφαντίνῃ Πέρσαι φρουρέουσι καὶ ἐν Δάφνῃσι. τοὺς ὦν δὴ Αἰγυπτίους τρία ἔτεα φρουρήσαντας ἀπέλυε οὐδεὶς τῆς φρουρῆς· οἳ δὲ βουλευσάμενοι καὶ κοινῷ λόγῳ χρησάμενοι πάντες ἀπὸ τοῦ Ψαμμητίχου ἀποστάντες ἤισαν ἐς Αἰθιοπίην. Ψαμμήτιχος δὲ πυθόμενος ἐδίωκε· ὡς δὲ κατέλαβε, ἐδέετο πολλὰ λέγων καί σφεας θεοὺς πατρωίους ἀπολιπεῖν οὐκ ἔα καὶ τέκνα καὶ γυναῖκας.

οὗτοι ἐπείτε ἐς Αἰθιοπίην ἀπίκοντο, διδοῦσι σφέας αὐτοὺς τῷ Αἰθιόπων βασιλέι, ὁ δὲ σφέας τῷδε ἀντιδωρέεται· ἦσάν οἱ διάφοροι τινὲς γεγονότες τῶν Αἰθιόπων· τούτους ἐκέλευε ἐξελόντας τὴν ἐκείνων γῆν οἰκέειν. τούτων δὲ ἐσοικισθέντων ἐς τοὺς Αἰθίοπας ἡμερώτεροι γεγόνασι Αἰθίοπες, ἤθεα μαθόντες Αἰγύπτια.

From this city [Meroe] you will make a journey by water of equal distance with that by which you came from Elephantine to the capital city of Ethiopia[1], and you will come to the land of the Deserters. These Deserters are called Asmach, which signifies, in our language, those who stand on the left hand of the king. These once, to the number of two hundred and forty thousand Egyptians of fighting age, [2] revolted and joined themselves to the Ethiopians. The reason was this:--In the reign of Psammetichus there were garrisons posted at Elephantine on the side of Ethiopia, at Daphnae of Pelusium on the side of Arabia and Assyria, and at Marea on the side of Libya. And still in my time the Persians hold these posts as they were held in the days of Psammetichus; there are Persian guards at Elephantine and at Daphnae. Now the Egyptians had been on guard for three years, and none came to relieve them; so taking counsel and making common cause, they revolted from Psammetichus and went to Ethiopia. Psammetichus heard of it and pursued after them; and when he overtook them he besought them with many words not to desert the gods of their fathers and their children and wives.

They came to Ethiopia, and gave themselves up to the king of the country; who, to make them a gift in return, bade them dispossess certain Ethiopians with whom he was at feud, and occupy their land. These Ethiopians then learnt Egyptian customs and have become milder-mannered by intermixture with the Egyptians.[3]

(Herodotus 2.30)

Notanda

1. In 2.29 Herodotus tells us that the journey took 56 days.

2. This number is unreliable. The ancients were fond of exaggerating numbers.

3. This passage seems to refute the view that civilization came from Ethiopia to Egypt.

Expedition to the Land of the Pygmies

Ἀλλὰ τάδε μὲν ἤκουσα ἀνδρῶν Κυρηναίων φαμένων ἐλθεῖν τε ἐπὶ τὸ Ἄμμωνος χρηστήριον καὶ ἀπικέσθαι ἐς λόγους Ἐτεάρχῳ τῷ Ἀμμωνίων βασιλέι, καί κως ἐκ λόγων ἄλλων ἀπικέσθαι ἐς λέσχην περὶ τοῦ Νείλου, ὡς οὐδεὶς αὐτου οἶδε τὰς πηγάς, καὶ τὸν Ἐτέαρχον φάναι ἐλθεῖν κοτε παρ' αὐτὸν Νασαμῶνας ἄνδρας. τὸ δὲ ἔθνος τοῦτο ἐστὶ μὲν Λιβυκόν, νέμεται δὲ τὴν Σύρτιν τε καὶ τὴν πρὸς ἠῶ χώρην τῆς Σύρτιος οὐκ ἐπὶ πολλόν. ἀπικομένους δὲ τοὺς Νασαμῶνας καὶ εἰρωτωμένους εἴ τι ἔχουσι πλέον λέγειν περὶ τῶν ἐρήμων τῆς Λιβύης, φάναι παρὰ σφίσι γενέσθαι ἀνδρῶν δυναστέων παῖδας ὑβριστάς, τοὺς ἄλλα τε μηχανᾶσθαι ἀνδρωθέντας περισσὰ καὶ δὴ καὶ ἀποκληρῶσαι πέντε ἑωυτῶν ὀψομένους τὰ ἔρημα τῆς Λιβύης, καὶ εἴ τι πλέον ἴδοιεν τῶν τὰ μακρότατα ἰδομένων.

τῆς γὰρ Λιβύης τὰ μὲν κατὰ τὴν βορηίην θάλασσαν ἀπ᾽ Αἰγύπτου ἀρξάμενοι μέχρι Σολόεντος ἄκρης, ἣ τελευτᾷ τῆς Λιβύης, παρήκουσι παρὰ πᾶσαν Λίβυες καὶ Λιβύων ἔθνεα πολλά, πλὴν ὅσον Ἕλληνες καὶ Φοίνικες ἔχουσι· τὰ δὲ ὑπὲρ θαλάσσης τε καὶ τῶν ἐπὶ θάλασσαν κατηκόντων ἀνθρώπων, τὰ κατύπερθε θηριώδης ἐστὶ ἡ Λιβύη· τὰ δὲ κατύπερθε τῆς θηριώδεος ψάμμος τε ἐστὶ καὶ ἄνυδρος δεινῶς καὶ ἔρημος πάντων. εἶπαι ὦν τοὺς νεηνίας ἀποπεμπομένους ὑπὸ τῶν ἡλίκων, ὕδασί τε καὶ σιτίοισι εὖ ἐξηρτυμένους, ἰέναι τὰ πρῶτα μὲν διὰ τῆς οἰκεομένης, ταύτην δὲ διεξελθόντας ἐς τὴν θηριώδεα ἀπικέσθαι, ἐκ δὲ ταύτης τὴν ἔρημον διεξιέναι, τὴν ὁδὸν ποιευμένους πρὸς ζέφυρον ἄνεμον, διεξελθόντας δὲ χῶρον πολλὸν ψαμμώδεα καὶ ἐν πολλῇσι ἡμέρῃσι ἰδεῖν δή κοτε δένδρεα ἐν πεδίῳ πεφυκότα, καί σφεας προσελθόντας ἅπτεσθαι τοῦ ἐπεόντος ἐπὶ τῶν δενδρέων καρποῦ, ἁπτομένοισι δέ σφι ἐπελθεῖν ἄνδρας μικρούς, μετρίων ἐλάσσονας ἀνδρῶν, λαβόντας δὲ ἄγειν σφέας· φωνῆς δὲ οὔτε τι τῆς ἐκείνων τοὺς Νασαμῶνας γινώσκειν οὔτε τοὺς ἄγοντας τῶν Νασαμώνων· ἄγειν τε δὴ αὐτοὺς δι᾽ ἐλέων μεγίστων, καὶ διεξελθόντας ταῦτα ἀπικέσθαι ἐς πόλιν ἐν τῇ πάντας εἶναι τοῖσι ἄγουσι τὸ μέγαθος ἴσους, χρῶμα δὲ μέλανας. παρὰ δὲ τὴν πόλιν ῥέειν ποταμὸν μέγαν, ῥέειν δὲ ἀπὸ ἑσπέρης αὐτὸν πρὸς ἥλιον ἀνατέλλοντα, φαίνεσθαι δὲ ἐν αὐτῷ κροκοδείλους.

But this I heard from certain men of Cyrene, who told me that they had gone to the oracle of Ammon,[1] and there conversed with Etearchus king of the Ammonians, and that from other matters of discourse they came to speak of the Nile, how no one knows the source of it. Then Etearchus told them that once he had been visited by certain Nasamonians. These are a Libyan people, inhabiting the country of the Syrtis and the country a little way to the east of the Syrtis. When these Nasamonians on their coming were questioned if they brought any news concerning the Libyan desert, they told Etearchus that there had been among them certain sons of their chief men, proud and violent youths, who, when they came to man's estate, besides planning other wild adventures, had chosen by lot five of their company to visit the deserts of Libya, and see what they might beyond the utmost range of travelers. It must be known that all the northern seacoast of Libya--from Egypt as far as the promontory of Soloeis, which is the end of Libya--is inhabited through its whole length by Libyans, many tribes of them, except the part held by Greeks and Phoenicians; the region of Libya above the sea and the men of the seacoast is infested by wild beasts; and farther inland than the wild-beast country all is sand, exceeding waterless and wholly desert. This then was the story told by the young men:--When they left their companions, being well supplied with water and provisions, they journeyed first through the inhabited country, and having passed this they came to the region of wild beasts. After this, they traveled over the desert, toward the west, and crossed a wide sandy region, till after many days they saw trees growing in a plain; when they came to these and were plucking the fruit of the trees, they were met by little men of stature smaller than common,[2] who took them and led them away. The Nasamonians did not know these men's language nor did the escort know the language of the Nasamonians. The men led them across great marshes, which having crossed they came to a city where all the people were of like stature with the escort, and black. A great river ran past this city, from the west towards the rising sun; crocodiles could be seen in it.

(Herodotus 2. 32)

Notanda

1. The oracle of Ammon was in the modern oasis of Suvah, a great caravan center where remains of the temple are still seen.

2. Homer speaks of pygmies as living in the south near the sources of the Nile. Recent scientific evidence indicates that dwarfs who were 4-1/2 feet tall did live in this area.

Heracles the Egyptian

Ἡρακλέος δὲ πέρι τόνδε τὸν λόγον ἤκουσα, ὅτι εἴη τῶν δυώδεκα θεῶν· τοῦ ἑτέρου δὲ πέρι Ἡρακλέος, τὸν Ἕλληνες οἴδασι, οὐδαμῇ Αἰγύπτου ἐδυνάσθην ἀκοῦσαι. καὶ μὴν ὅτι γε οὐ παρ᾽ Ἑλλήνων ἔλαβον τὸ οὔνομα Αἰγύπτιοι τοῦ Ἡρακλέος, ἀλλὰ Ἕλληνες μᾶλλον παρ᾽ Αἰγυπτίων καὶ Ἑλλήνων οὗτοι οἱ θέμενοι τῷ Ἀμφιτρύωνος γόνῳ τοὔνομα Ἡρακλέα, πολλά μοι καὶ ἄλλα τεκμήρια ἐστὶ τοῦτο οὕτω ἔχειν, ἐν δὲ καὶ τόδε, ὅτι τε τοῦ Ἡρακλέος τούτου οἱ γονέες ἀμφότεροι ἦσαν Ἀμφιτρύων καὶ Ἀλκμήνη γεγονότες τὸ ἀνέκαθεν ἀπ᾽ Αἰγύπτου, καὶ διότι Αἰγύπτιοι οὔτε Ποσειδέωνος οὔτε Διοσκούρων τὰ οὐνόματα φασὶ εἰδέναι, οὐδέ σφι θεοὶ οὗτοι ἐν τοῖσι ἄλλοισι θεοῖσι ἀποδεδέχαται. καὶ μὴν εἴ γε παρ᾽ Ἑλλήνων ἔλαβον οὔνομά τευ δαίμονος, τούτων οὐκ ἥκιστα ἀλλὰ μάλιστα ἔμελλον μνήμην ἕξειν, εἴ περ καὶ τότε ναυτιλίῃσι ἐχρέωντο καὶ ἦσαν Ἑλλήνων τινὲς ναυτίλοι, ὡς ἔλπομαί τε καὶ ἐμὴ γνώμη αἱρέει· ὥστε τούτων ἂν καὶ μᾶλλον τῶν θεῶν τὰ οὐνόματα ἐξεπιστέατο Αἰγύπτιοι ἢ τοῦ Ἡρακλέος. ἀλλά τις ἀρχαῖος ἐστὶ θεὸς Αἰγυπτίοισι Ἡρακλέης· ὡς δὲ αὐτοὶ λέγουσι, ἔτεα ἐστὶ ἑπτακισχίλια καὶ μύρια ἐς Ἄμασιν βασιλεύσαντα, ἐπείτε ἐκ τῶν ὀκτὼ θεῶν οἱ δυώδεκα θεοὶ ἐγένοντο τῶν Ἡρακλέα ἕνα νομίζουσι.

Concerning Heracles, I heard it said that he was one of the twelve gods. But I could nowhere in Egypt hear anything concerning the other Heracles, whom the Greeks know. I have indeed many proofs that the name of Heracles did not come from Hellas to Egypt, but from Egypt to Hellas (and in Hellas to those Greeks who gave the name Heracles to the son of Amphitryon),[1] and this is the chief among them--that Amphitryon and Alcmene, the parents of this Heracles, were both by descent Egyptian,[2] and that the Egyptians deny knowledge of the names of Poseidon and the Dioscuri, nor are these gods reckoned among the gods of Egypt. Yet had they got the name of any deity from the Greeks, it was these more than any that they were like to remember if indeed they were already making sea voyages and the Greeks too had seafaring men, as I suppose and judge; so that the names of these gods would have been even better known to the Egyptians than the name of Heracles. Nay, Heracles is a very ancient god in Egypt; as the Egyptians themselves say, the change of the eight gods to the twelve, of whom they deem Heracles one, was made seventeen thousand years before the reign of Amasis.

(Herodotus 2.43)

Notanda

1. The Greeks often took their gods from other nations and changed their abstract idea into a physical attribute.

2. Alcmena was the daughter of Electryon, the son of Perseus.

The Strength of Heracles

Λέγουσι δὲ πολλὰ καὶ ἄλλα ἀνεπισκέπτως οἱ Ἕλληνες, εὐήθης δὲ αὐτῶν καὶ ὅδε ὁ μῦθος ἐστὶ τὸν περὶ τοῦ Ἡρακλέος λέγουσι, ὡς αὐτὸν ἀπικόμενον ἐς Αἴγυπτον στέψαντες οἱ Αἰγύπτιοι ὑπὸ πομπῆς ἐξῆγον ὡς θύσοντες τῷ Διί· τὸν δὲ τέως μὲν ἡσυχίην ἔχειν, ἐπεὶ δὲ αὐτοῦ πρὸς τῷ βωμῷ κατάρχοντο, ἐς ἀλκὴν τραπόμενον πάντας σφέας καταφονεῦσαι. ἐμοὶ μέν νυν δοκέουσι ταῦτα λέγοντες τῆς Αἰγυπτίων φύσιος καὶ τῶν νόμων πάμπαν ἀπείρως ἔχειν οἱ Ἕλληνες· τοῖσι γὰρ οὐδὲ κτήνεα ὁσίη θύειν ἐστὶ χωρὶς ὑῶν καὶ ἐρσένων βοῶν καὶ μόσχων, ὅσοι ἂν καθαροὶ ἔωσι, καὶ χηνῶν, κῶς ἂν οὗτοι ἀνθρώπους θύοιεν; ἔτι δὲ ἕνα ἐόντα τὸν Ἡρακλέα καὶ ἔτι ἄνθρωπον, ὡς δή φασί, κῶς φύσιν ἔχει πολλὰς μυριάδας φονεῦσαι; καὶ περὶ μὲν τούτων τοσαῦτα ἡμῖν εἰποῦσι καὶ παρὰ τῶν θεῶν καὶ παρὰ τῶν ἡρώων εὐμενείη εἴη.

But among the many ill-considered tales told by the Greeks, this is a very foolish story which they relate about Heracles--how when he came to Egypt the Egyptians crowned him and led him out in a procession to sacrifice him to Zeus; and for a while (they say) he followed quietly, but when they began the first rites of sacrifice upon him at the altar, he resisted and slew them all. Now it seems to me that by this story the Greeks show themselves wholly ignorant of the character and customs of the Egyptians; for how should they sacrifice men,[1] who are forbidden to sacrifice even the lower animals, save only swine and bulls and bull-calves, if they be unblemished, and geese? Moreover, Heracles being along, and still but a man, as they say, how is it natural that he should slay a countless multitude? So much I say of this matter; may no god or hero be displeased with me therefor!

(Herodotus 2.45)

Notanda

1. Herodotus here denies the possibility of human sacrifice among the Egyptians. Scholars dispute this point of view.

The Status of Cats in Egypt

Πολλῶν δὲ ἐόντων ὁμοτρόφων τοῖσι ἀνθρώποισι θηρίων πολλῷ ἂν ἔτι πλέω ἐγίνετο, εἰ μὴ κατελάμβανε τοὺς αἰελούρους τοιάδε· ἐπεὰν τέκωσι αἱ θήλεαι, οὐκέτι φοιτέουσι παρὰ τοὺς ἔρσενας· οἳ δὲ διζήμενοι μίσγεσθαι αὐτῇσι οὐκ ἔχουσι. πρὸς ὦν ταῦτα σοφίζονται τάδε· ἁρπάζοντες ἀπὸ τῶν θηλέων καὶ ὑπαιρεόμενοι τὰ τέκνα κτείνουσι, κτείναντες μέντοι οὐ πατέονται· αἳ δὲ στερισκόμεναι τῶν τέκνων, ἄλλων δὲ ἐπιθυμέουσαι, οὕτω δὴ ἀπικνέονται παρὰ τοὺς ἔρσενας· φιλότεκνον γὰρ τὸ θηρίον. πυρκαϊῆς δὲ γενομένης θεῖα πρήγματα καταλαμβάνει τοὺς αἰελούρους· οἱ μὲν γὰρ Αἰγύπτιοι διαστάντες φυλακὰς ἔχουσι τῶν αἰελούρων, ἀμελήσαντες σβεννύναι τὸ καιόμενον, οἱ δὲ αἰέλουροι διαδύνοντες καὶ ὑπερθρώσκοντες τοὺς ἀνθρώπους ἐσάλλονται ἐς τὸ πῦρ. ταῦτα δὲ γινόμενα πένθεα μεγάλα τοὺς Αἰγυπτίους καταλαμβάνει. ἐν ὁτέοισι δ᾽ ἂν οἰκίοισι αἰέλουρος ἀποθάνῃ ἀπὸ τοῦ αὐτομάτου, οἱ ἐνοικέοντες πάντες ξυρῶνται τὰς ὀφρύας μούνας, παρ᾽ ὁτέοισι δ᾽ ἂν κύων, πᾶν τὸ σῶμα καὶ τὴν κεφαλήν.

There are many household animals; and there would be many more, were it not for what happens to the cats. When the females have kittened they will not consort with the males; and these seek them but cannot get their will of them; so their device is to steal and carry off and kill the kittens (but they do not eat what they have killed). The mothers, deprived of their young and desiring to have more will then consort with the males; for they are creatures that love offspring. And when a fire breaks out very strange things happen to the cats. The Egyptians stand round in a broken line, thinking more of the cats than of quenching the burning; but the cats slip through or leap over the men and spring into the fire.[1] When this happens, there is great mourning in Egypt. Dwellers in a house where a cat has died a natural death shave their eyebrows and no more; where a dog has so died, the head and the whole body are shaven.

(Herodotus 2.66)

Notanda

1. The very measure adopted by the Egyptians to prevent the cats from being burnt frightened them and caused them to rush into danger.

Animal Cemeteries in Egypt

Ἀπάγονται δὲ οἱ αἰέλουροι ἀποθανόντες ἐς ἱρὰς στέγας, ἔνθα θάπτονται ταριχευθέντες, ἐν Βουβάστι πόλι· τὰς δὲ κύνας ἐν τῇ ἑωυτῶν ἕκαστοι πόλι θάπτουσι ἐν ἱρῇσι θήκῃσι. ὣς δὲ αὔτως τῇσι κυσὶ οἱ ἰχνευταὶ θάπτονται. τὰς δὲ μυγαλᾶς καὶ τοὺς ἴρηκας ἀπάγουσι ἐς Βουτοῦν πόλιν, τὰς δὲ ἴβις ἐς Ἑρμέω πόλιν. τὰς δὲ ἄρκτους ἐούσας σπανίας καὶ τοὺς λύκους οὐ πολλῷ τεῳ ἐόντας ἀλωπέκων μέζονας αὐτοῦ θάπτουσι τῇ ἂν εἰρεθέωσι κείμενοι.

Dead cats are taken away into sacred buildings, where they are embalmed and buried, in the town of Bubastis; bitches are buried in sacred coffins by the townsmen, in their several towns; and the like is done with ichneumons.[1] Shrewmice and hawks are taken away to Buto, ibises[2] to the city of Hermes. There are but few bears, and the wolves are little bigger than foxes; both these are buried wherever they are found lying.

(Herodotus 2.67)

Notanda

1. Ichneumons, a rodent type of animal, were favorites of the Egyptians because they destroyed crocodile eggs.

2. The ibis was a bird that was regarded as the messenger of the god Hermes.

The Raising of Towns in Egypt

Τοῦτον μὲν τοσαῦτα ἀποδέξασθαι. μετὰ δὲ τοῦτον βασιλεῦσαι ἄνδρα τυφλὸν ἐξ Ἀνύσιος πόλιος, τῷ οὔνομα Ἄνυσιν εἶναι. ἐπὶ τούτου βασιλεύοντος ἐλάσαι ἐπ᾽ Αἴγυπτον χειρὶ πολλῇ Αἰθίοπάς τε καὶ Σαβακῶν τὸν Αἰθιόπων βασιλέα. τὸν μὲν δὴ τυφλὸν τοῦτον οἴχεσθαι φεύγοντα ἐς τὰ ἕλεα, τὸν δὲ Αἰθίοπα βασιλεύειν Αἰγύπτου ἐπ᾽ ἔτεα πεντήκοντα, ἐν τοῖσι αὐτὸν τάδε ἀποδέξασθαι· ὅκως τῶν τις Αἰγυπτίων ἁμάρτοι τι, κτείνειν μὲν αὐτῶν οὐδένα ἐθέλειν, τὸν δὲ κατὰ μέγαθος τοῦ ἀδικήματος ἑκάστῳ δικάζειν ἐπιτάσσοντα χώματα χοῦν πρὸς τῇ ἑωυτῶν πόλι, ὅθεν ἕκαστος ἦν τῶν ἀδικεόντων. καὶ οὕτω ἔτι αἱ πόλιες ἐγένοντο ὑψηλότεραι· τὸ μὲν γὰρ πρῶτον ἐχώσθησαν ὑπὸ τῶν τὰς διώρυχας ὀρυξάντων ἐπὶ Σεσώστριος βασιλέος, δεύτερα δὲ ἐπὶ τοῦ Αἰθίοπος καὶ κάρτα ὑψηλαὶ ἐγένοντο. ὑψηλέων δὲ καὶ ἑτερέων γενομενέων ἐν τῇ Αἰγύπτῳ πολίων, ὡς ἐμοὶ δοκέει, μάλιστα ἡ ἐν Βουβάστι πόλις ἐξεχώσθη, ἐν τῇ καὶ ἱρόν ἐστι Βουβάστιος ἀξιαπηγητότατον· μέζω μὲν γὰρ ἄλλα καὶ πολυδαπανώτερα ἐστὶ ἱρά, ἡδονὴ δὲ ἰδέσθαι οὐδὲν τούτου μᾶλλον. ἡ δὲ Βούβαστις κατὰ Ἑλλάδα γλῶσσαν ἐστὶ Ἄρτεμις.

These were the acts of Asuchis. After him reigned a blind man called Anysis, of the town of that name. In his reign Egypt was invaded by Sabacos king of Ethiopia and a great army of Ethiopians.[1] The blind man fleeing away into the marshes, the Ethiopians ruled Egypt for fifty years. It is recorded in the history of his reign that he would never put to death any Egyptian wrongdoer, but sentenced all, according to the greatness of their offence, to raise embankments in the town of which each was a native. Thus the towns came to stand yet higher than before; for having been first built on embankments made by the diggers of the canals in the reign of Sesostris, they were yet further raised in the reign of the Ethiopian. Other Egyptian towns, to my thinking, were so dealt with, but the level of Bubastis was raised more than any. In this town there is a temple of Bubastis, and it is a building most worthy of note.[2] Other temples are greater and more costly, but none pleasanter to the eye than this. Bubastis is, in the Greek language, Artemis.

(Herodotus 2.137)

Notanda

1. Sabacos was included in the 25th Dynasty.
2. Excavation of the town of Bubastis has proven Herodotus correct in his descriptions of the town both in this passage and elsewhere.

Trading in Silence

λέγουσι δὲ καὶ τάδε Καρχηδόνιοι, εἶναι τῆς Λιβύης χῶρόν τε καὶ ἀνθρώπους ἔξω Ἡρακλέων στηλέων κατοικημένους, ἐς τοὺς ἐπεὰν ἀπίκωνται καὶ ἐξέλωνται τὰ φορτία, θέντες αὐτὰ ἐπεξῆς παρὰ τὴν κυματωγήν, ἐσβάντες ἐς τὰ πλοῖα τύφειν καπνόν· τοὺς δ' ἐπιχωρίους ἰδομένους τὸν καπνὸν ἰέναι ἐπὶ τὴν θάλασσαν καὶ ἔπειτα ἀντὶ τῶν φορτίων χρυσὸν τιθέναι καὶ ἐξαναχωρέειν πρόσω ἀπὸ τῶν φορτίων. τοὺς δὲ Καρχηδονίους ἐκβάντας σκέπτεσθαι, καὶ ἢν μὲν φαίνηταί σφι ἄξιος ὁ χρυσὸς τῶν φορτίων, ἀνελόμενοι ἀπαλλάσσονται, ἢν δὲ μὴ ἄξιος, ἐσβάντες ὀπίσω | ἐς τὰ πλοῖα | κατέαται, οἱ δὲ προσελθόντες ἄλλον πρὸς ὦν ἔθηκαν χρυσόν, ἐς ὃ ἂν πείθωσι. ἀδικέειν δὲ οὐδετέρους. οὔτε γὰρ αὐτοὺς τοῦ χρυσοῦ ἅπτεσθαι πρὶν ἄν σφι ἀπισωθῇ τῇ ἀξίῃ τῶν φορτίων, οὔτ' ἐκείνους τῶν φορτίων ἅπτεσθαι πρότερον ἢ αὐτοὶ τὸ χρυσίον λάβωσι.

Another story too is told by the Carchedonians.[1] There is a place in Libya, they say, where men dwell beyond the Pillars of Heracles; to this they come and unload their cargo; then having laid it orderly along the beach they go aboard their ships and light a smoking fire. The people of the country see the smoke, and coming to the sea they lay down gold to pay for the cargo and withdraw away from the wares. Then the Carchedonians disembark and examine the gold; if it seems to them a fair price for their cargo, they take it and go their ways; but if not, they go aboard again and wait, and the people come back and add more gold till the shipmen are satisfied. Herein neither party (it is said) defrauds the other; the Carchedonians[2] do not lay hands on the gold till it matches the value of their cargo, nor do the people touch the cargo till the shipmen have taken the gold.

(Herodotus 4. 196)

Notanda

1. The Carchedonians were the Carthaginians.
2. Trade between the Carthaginians and people on the western coast of Africa has been proven by archaeological discoveries.

SUGGESTIONS FOR TEACHERS IN LOWER AND MIDDLE SCHOOLS

I. In connection with the story of Hercules in Unit VI of VOCES DE OLYMPO read and explain to the children the passages from Herodotus about Heracles given in the first part of this chapter. Be sure to tell the children who Herodotus was. Dramatize as much as possible the extreme antiquity of Herodotus by referring, for instance, to a time tunnel trip or inviting the pupils to take a "time machine trip".

II. In connection with the discussion of Roman pets found in Unit 6 of ROMANI VIVENTES ET DICENTES read and explain the passages on cats and animal cemeteries in Egypt given in the first part of this chapter. Ask the children to compare and contrast Egyptian customs with Roman and American customs on animals.

SUGGESTIONS FOR TEACHERS IN UPPER SCHOOLS

I. Duplicate the passages given in the first part of this chapter. Read and discuss these with the pupils. You may wish to restrict the reading and discussion to a particular passage related to usual class work, e.g., the passage on the Carthaginian custom of trading in silence may be read and discussed in conjunction with readings on the Hannibalic war from Livy.

II. As a long term assignment, invite pupils to read what Herodotus says on Egypt in Book 2 of his HISTORIES. The English translation by Aubrey de Selincourt in the Penguin Books series is a good version to recommend.

CHAPTER 2—AFRICA IN STRABO

BACKGROUND INFORMATION FOR THE TEACHER

Strabo was a Greek geographer who lived in the first centuries B. C. and A. D. He visited many places to study and to observe. He collected much of his information at Alexandra.

An admirer of the Romans and the Roman Empire, he probably wrote for persons in political positions since he emphasizes the use of geography in public affairs. His long book is a storehouse of information on geography and history.

A great deal of his work is devoted to Africa. The passages given in this chapter are fairly representative of the type of material on Africa contained in Strabo.

The Travels of Menelaus

> *γνοίης δ' ἂν οὕτως· ἀλαζὼν δὴ πᾶς ὁ πλάνην αὑτοῦ διηγούμενος· τούτων δ' ἦν καὶ ὁ Μενέλαος, ὃς ἀναβεβηκὼς μέχρις Αἰθιόπων ἐπέπυστο τὰς ἀναβάσεις τοῦ Νείλου καὶ τὴν χοῦν, ὅσην ἐπιφέρει τῇ χώρᾳ, καὶ τὸν πρὸ τῶν στομάτων πόρον, ὅσον ἤδη προσχώσας τῇ ἠπείρῳ προστέθεικεν, ὥστε εἰκότως ὑπὸ τοῦ Ἡροδότου καὶ τὴν ὅλην Αἴγυπτον τοῦ ποταμοῦ δῶρον λέγεσθαι· κἂν εἰ μὴ[1] τὴν ὅλην, τήν γε ὑπὸ τῷ Δέλτα, τὴν κάτω χώραν προσαγορευομένην. ἱστόρησε δὲ καὶ τὴν Φάρον πελαγίαν οὖσαν τὸ παλαιόν· προσεψεύσατο δὴ καὶ τὸ πελαγίαν εἶναι, καίπερ μηκέτι πελαγίαν οὖσαν. ὁ δὲ ταῦτα διασκευάζων ὁ ποιητὴς ἦν· ὥστ' ἐκ τούτων εἰκάζειν, ὅτι καὶ τὰς ἀναβάσεις ᾔδει καὶ τὰ στόματα τοῦ Νείλου.*

You might convince yourself of it in the following way: Everybody who tells the story of his own travels is a braggart; to this class belonged Menelaus, who had ascended the Nile as far as Ethiopia,[1] and had heard about the inundations of the Nile and the quantity of alluvial soil which the river deposits upon the country, and about the large extent of territory off its mouths which the river had already added to the continent by silting--so that Herodotus was quite right in saying that the whole of Egypt is "a gift of the River Nile"; and even if this is not true of the whole of Egypt, it certainly is true of the part embraced by the Delta, which is called Lower Egypt; and Menelaus was told that the island of Phāros had been "in the open sea" in ancient times; so he falsely added that it was still "in the open sea," although it was no longer "in the open sea." However, it was the poet who elaborated this story, and therefore from it we may conjecture that Homer knew about the inundations of the Nile and about its mouths as well.[2]

(Strabo 1. 2. 23)

Notanda

1. Menelaus was, of course, the husband of Helen and the brother of Agamemnon in Homer.
2. Strabo in this passage is defending Homer. Some people in Strabo's time criticized Homer for the geographical and historical errors in his work.

The Two Ethiopia's

Μηνύει δὲ καὶ Ἔφορος τὴν παλαιὰν περὶ τῆς Αἰθιοπίας δόξαν, ὅς φησιν ἐν τῷ περὶ τῆς Εὐρώπης λόγῳ, τῶν περὶ τὸν οὐρανὸν καὶ τὴν γῆν τόπων εἰς τέτταρα μέρη διῃρημένων, τὸ πρὸς τὸν ἀπηλιώτην Ἰνδοὺς ἔχειν, πρὸς νότον δὲ Αἰθίοπας, πρὸς δύσιν δὲ Κελτούς, πρὸς δὲ βορρᾶν ἄνεμον Σκύθας. προστίθησι δ', ὅτι μείζων ἡ Αἰθιοπία καὶ ἡ Σκυθία· δοκεῖ γάρ, φησί, τὸ τῶν Αἰθιόπων ἔθνος παρατείνειν ἀπ' ἀνατολῶν χειμερινῶν μέχρι δυσμῶν, ἡ Σκυθία δ' ἀντίκειται τούτῳ,

ὅταν οὖν φῇ·

Ζεὺς γὰρ ἐς Ὠκεανὸν μετ' ἀμύμονας Αἰθιοπῆας
χθιζὸς ἔβη, (*Il.* 1. 423)

κοινότερον δεκτέον καὶ τὸν ὠκεανὸν τὸν καθ' ὅλον τὸ μεσημβρινὸν κλίμα τεταμένον καὶ τοὺς Αἰθίοπας· ᾧ γὰρ ἂν τόπῳ τοῦδε τοῦ κλίματος προσβάλῃς τὴν διάνοιαν, καὶ ἐπὶ τῷ ὠκεανῷ ἔσῃ καὶ ἐπὶ τῇ Αἰθιοπίᾳ.

οὕτω δὲ καὶ τὸν περὶ τῶν γεράνων λόγον κοινὸν ποιούμενός φησιν·

αἵ τ' ἐπεὶ οὖν χειμῶνα φύγον καὶ ἀθέσφατον ὄμβρον,
κλαγγῇ ταί γε πέτονται ἐπ' Ὠκεανοῖο ῥοάων,
ἀνδράσι Πυγμαίοισι φόνον καὶ κῆρα φέρουσαι. (*Il.* 3. 4)

οὐ γὰρ ἐν μὲν τοῖς κατὰ τὴν Ἑλλάδα τόποις ὁρᾶται φερομένη ἡ γέρανος ἐπὶ τὴν μεσημβρίαν, ἐν δὲ τοῖς κατὰ τὴν Ἰταλίαν ἢ Ἰβηρίαν οὐδαμῶς ἢ τοῖς κατὰ τὴν Κασπίαν καὶ Βακτριανήν. κατὰ πᾶσαν οὖν τὴν μεσημβρινὴν παραλίαν τοῦ ὠκεανοῦ παρατείνοντος, ἐφ' ἅπασαν δὲ καὶ χειμοφυγούντων, δέχεσθαι δεῖ καὶ τοὺς Πυγμαίους μεμυθευμένους κατὰ πᾶσαν. εἰ δ' οἱ ὕστερον ἐπὶ τοὺς κατ' Αἴγυπτον Αἰθίοπας[1] μόνους μετήγαγον καὶ τὸν περὶ τῶν Πυγμαίων λόγον, οὐδὲν ἂν εἴη πρὸς τὰ πάλαι. καὶ γὰρ Ἀχαιοὺς καὶ Ἀργείους οὐ πάντας μὲν νῦν φαμεν τοὺς στρατεύσαντας ἐπὶ Ἴλιον, Ὅμηρος δὲ καλεῖ πάντας. παραπλήσιον δέ ἐστιν ὃ λέγω καὶ περὶ τῶν δίχα διῃρημένων Αἰθιόπων, ὅτι δεῖ δέχεσθαι τοὺς παρ' ὅλην διατείνοντας τὴν ὠκεανῖτιν ἀφ' ἡλίου ἀνιόντος μέχρι ἡλίου δυομένου. οἱ γὰρ οὕτω λεγόμενοι Αἰθίοπες δίχα διῄρηνται φυσικῶς τῷ Ἀραβίῳ κόλπῳ, ὡς ἂν μεσημβρινοῦ κύκλου τμήματι ἀξιολόγῳ, ποταμοῦ δίκην ἐν μήκει σχεδόν τι καὶ πεντακισχιλίων σταδίων ἐπὶ τοῖς μυρίοις, πλάτει δ' οὐ πολὺ τῶν χιλίων μείζονι τῷ μεγίστῳ· πρόσεστι δὲ τῷ μήκει καὶ τὸ τὸν μυχὸν τοῦδε τοῦ κόλπου διέχειν τῆς κατὰ Πηλούσιον θαλάσσης τριῶν ἢ τεττάρων ἡμερῶν ὁδόν, ἣν ἐπέχει ὁ ἰσθμός. καθάπερ οὖν οἱ χαριέστεροι τῶν διαιρούντων τὴν Ἀσίαν ἀπὸ τῆς Λιβύης ὅρον εὐφυέστερον ἡγοῦνται τοῦτον τῶν ἠπείρων ἀμφοῖν τὸν κόλπον, ἢ τὸν Νεῖλον (τὸν μὲν γὰρ διήκειν παρ' ὀλίγον παντελῶς ἀπὸ θαλάττης ἐπὶ θάλατταν, τὸν δὲ Νεῖλον πολλαπλάσιον ἀπὸ τοῦ ὠκεανοῦ διέχειν, ὥστε μὴ διαιρεῖν τὴν Ἀσίαν πᾶσαν ἀπὸ τῆς Λιβύης)· τοῦτον ὑπολαμβάνω τὸν τρόπον κἀγὼ τὰ μεσημβρινὰ μέρη πάντα καθ' ὅλην τὴν οἰκουμένην δίχα διῃρῆσθαι νομίσαι τὸν ποιητὴν τῷ κόλπῳ τούτῳ.[2] πῶς οὖν ἠγνόει τὸν ἰσθμόν, ὃν οὗτος ποιεῖ πρὸς τὸ Αἰγύπτιον πέλαγος;

Ephorus,[1] too, discloses the ancient belief in regard to Ethiopia, for in his treatise On Europe he says that if we divide the regions of the heavens and of the earth into four parts, the Indians will occupy that part from which Apeliotes blows, the Ethiopians the part from which Notus blows, the Celts the part on the west, and the Scythians the part from which the north wind blows. And he adds that Ethiopia and Scythia are the larger regions; for it is thought, he says, that the nation of the Ethiopians stretches from the winter sunrise to sunset,[2] and that Scythia lies directly opposite in the north.[3]

And so, when Homer says, "For Zeus went yesterday to Oceanus, unto the noble Ethiopians," we must understand both words in a more general sense, "Oceanus" meaning the body of water that extends along the entire southern belt, and the "Ethiopians" meaning the people along the same extent; for upon whatever point of this belt you fix your attention, you will be both on Oceanus and in Ethiopia. And in like manner Homer puts his assertion about the cranes in general terms: "When they flee from the coming of winter and sudden rain, and fly with clamour toward the streams of Oceanus, bearing slaughter and doom to the Pygmy men."[4] For it is not the case that the crane is seen migrating toward the south only in Greek lands, and never in Italy or Iberia, or in the regions of the Caspian Sea and Bactriana. Since, then, Oceanus stretches along the entire southern sea-board, and since the cranes migrate in winter to this entire sea-board, we must admit that the Pygmies also are placed by mythology along the entire extent of that sea-board. And if men of later generations restricted the story about the Pygmies to the Ethiopians next to Egypt alone, that would have no bearing on the facts in ancient times. For nowadays we do not use the terms "Achaeans" and "Argives"[5] of all who took part in the expedition against Troy, though Homer so uses them. Now what I contend in the case of the Ethiopians that are "divided into two parts" is similar to this, namely, that we must interpret "Ethiopians" as meaning that the Ethiopians extend along the whole sea-board of Oceanus from the rising to the setting sun. For the Ethiopians that are spoken of in this sense are 'divided into two parts' naturally by the Abrabian Gulf[6] (and this would constitute a considerabie part of a meridian circle) as by a river,

Notanda

[1] Euphonis (405-330 B.C.) wrote a universal history in 30 Books.

[2] That is, on the due east and west line drawn from that south-east point of the sky to the south-west point.

[3] The ancients thought the world to be symmetrical; also, the belief of the four parts of the world was very common.

[4] ILIAD 3.3. To Homer the Pygmies were fabulous men who had to contend with the cranes each year. Hecataeus says that they were so small that they had to take off an ear of corn with an ax.

[5] i.e., Greeks

[6] i.e., Rea Sea

being in length almost fifteen thousand stadia, and in width not much more than one thousand stadia, I mean at its greatest width; and to the length we must add the distance by which the head of this gulf is separated from the sea at Pelusium, a journey of three or four days--the space occupied by the isthmus. Now, just as the abler of the geographers who separate Asia from Libya regard this gulf as a more natural boundary-line between the two continents than the Nile (for they say, the gulf lacks but very little of stretching from sea to sea, whereas the Nile is separated from Oceanus by many times that distance, so that it does not separate Asia as a whole from Libya), in the same way I also assume that the poet considered that the southern regions as a whole throughout the inhabited world were "divided into two parts" by this gulf. How, then, can the poet have been ignorant of the isthmus which the gulf forms with the Egyptian[1] Sea?

(Strabo 1.2.28)

The Peace-Loving Ethiopians

Ἦν μὲν οὖν ἡ Αἴγυπτος εἰρηνικὴ τὸ πλέον ἐξ ἀρχῆς διὰ τὸ αὔταρκες τῆς χώρας καὶ τὸ δυσείσβολον τοῖς ἔξωθεν, ἀπὸ μὲν τῶν ἄρκτων ἀλιμένῳ παραλίᾳ καὶ πελάγει τῷ Αἰγυπτίῳ φρουρουμένη, ἀπὸ δὲ τῆς ἕω καὶ τῆς ἑσπέρας ἐρήμοις ὄρεσι, τοῖς τε Λιβυκοῖς καὶ τοῖς Ἀραβίοις, ὥσπερ ἔφαμεν· λοιπὰ δὲ τὰ πρὸς νότον Τρωγλοδύται [καὶ] Βλέμμυες καὶ Νοῦβαι καὶ Μεγάβαροι οἱ ὑπὲρ Συήνης Αἰθίοπες · εἰσὶ δ' οὗτοι νομάδες καὶ οὐ πολλοὶ οὐδὲ μάχιμοι, δοκοῦντες δὲ τοῖς πάλαι διὰ τὸ ληστρικῶς ἀφυλάκτοις ἐπιτίθεσθαι πολλάκις· οἱ δὲ πρὸς μεσημβρίαν καὶ Μερόην ἀνήκοντες Αἰθίοπες, οὐδ' οὗτοι πολλοὶ οὔτε ἐν συστροφῇ, ἅτε ποταμίαν μακρὰν καὶ στενὴν καὶ σκολιὰν οἰκοῦντες, οἵαν προείπομεν· οὐδὲ παρεσκευασμένοι καλῶς οὔτε πρὸς πόλεμον οὔτε πρὸς τὸν ἄλλον βίον. καὶ νῦν δὲ διάκειται παραπλησίως ἡ χώρα πᾶσα· σημεῖον δέ· τρισὶ γοῦν σπείραις, οὐδὲ ταύταις ἐντελέσιν, ἱκανῶς ὑπὸ τῶν Ῥωμαίων ἡ χώρα φρουρεῖται· τολμήσασι δὲ τοῖς Αἰθίοψιν ἐπιθέσθαι κινδυνεῦσαι τῇ χώρᾳ συνέπεσε τῇ σφετέρᾳ. καὶ αἱ λοιπαὶ δὲ δυνάμεις αἱ ἐν Αἰγύπτῳ οὔτε τοσαῦταί τινές εἰσιν οὔτε ἀθρόαις ἐχρήσαντο οὐδ' ἅπαξ Ῥωμαῖοι· οὐ γάρ εἰσιν οὔτ' αὐτοὶ Αἰγύπτιοι πολεμισταί, καίπερ ὄντες παμπληθεῖς, οὔτε τὰ πέριξ ἔθνη. Γάλλος μέν γε Κορνήλιος, ὁ πρῶτος κατασταθεὶς ἔπαρχος τῆς χώρας ὑπὸ Καίσαρος, τήν τε Ἡρώων πόλιν ἀποστᾶσαν ἐπελθὼν δι' ὀλίγων εἷλε, στάσιν τε γενηθεῖσαν ἐν τῇ Θηβαΐδι διὰ τοὺς φόρους ἐν βραχεῖ κατέλυσε. Πετρώνιός τε ὕστερον τοῦ Ἀλεξανδρέων πλήθους τοσούτων μυριάδων ὁρμήσαντος ἐπ' αὐτὸν μετὰ λίθων βολῆς, αὐτοῖς τοῖς περὶ ἑαυτὸν στρατιώταις ἀντέσχε, καὶ διαφθείρας τινὰς αὐτῶν τοὺς λοιποὺς ἔπαυσε.

Notanda
1. i.e., Mediterranean Sea

Now Aegypt was generally inclined to peace from the outset, because of the self-sufficiency of the country and of the difficulty of invasion by outsiders, being protected on the north by a harbourless coast and by the Aegyptian Sea, and on the east and west by the desert mountains of Libya and Arabia, as I have said; and the remaining parts, those towards the south, are inhabited by Troglodytes, Blemmyes, Nubae, and Megabari, those Aethiopians who live above Syene. These are nomads, and not numerous, or warlike either, though they were thought to be so by the ancients, because often, like brigands, they would attack defenceless persons. As for those Aethiopians who extend towards the south and Meroe, they are not numerous either, nor do they collect in one mass, inasmuch as they inhabit a long, narrow, and winding stretch of river-land, such as I have described before; neither are they well equipped either for warfare or for any other kind of life. And now, too, the whole of the country is similarly disposed to peace. And the following is a sign of the fact: the country is sufficiently guarded by the Romans with only three cohorts, and even these are not complete; and when the Aethiopians dared to make an attack upon them, they imperilled their own country. The remaining Roman forces in Aegypt are hardly as large as these, nor have the Romans used them collectively even once; for neither are the Aegyptians themselves warriors, although they are very numerous, nor are the surrounding tribes. Cornelius Gallus, the first man appointed praefect of the country by Caesar, attacked Heroonpolis, which had revolted, and took it with only a few soldiers, and in only a short time broke up a sedition which had taken place in the Thebais on account of the tributes. And at a later time Petronius, when all that countless multitude of Alexandrians rushed to attack him with a throwing of stones, held out against them with merely his own body-guard, and after killing some of them put a stop to the rest.

(Strabo 17.1.53)

Libya

οἱ μὲν οὖν πρὸς τὰς ἠπείρους τὴν οἰκουμένην διελόντες ἀνίσως διεῖλον· ἐμφαίνει γὰρ τὸ τριχῆ τὸ εἰς τρία ἴσα· τοσοῦτο δ' ἀπολείπεται τοῦ τρίτον εἶναι μέρος τῆς οἰκουμένης ἡ Λιβύη, ὥστε καὶ συντεθεῖσα μετὰ τῆς Εὐρώπης οὐκ ἂν ἐξισάζειν δόξειε τῇ Ἀσίᾳ· τάχα δὲ καὶ τῆς Εὐρώπης ἐλάττων ἐστί, κατὰ δὲ τὴν δύναμιν καὶ πολλῷ τινι· ἔρημος γάρ ἐστιν ἡ πολλὴ τῆς μεσογαίας καὶ τῆς παρωκεανίτιδος, κατοικίαις δὲ κατάστικτός ἐστι μικραῖς, καὶ σποράσι καὶ νομαδικαῖς ταῖς πλείσταις· πρὸς δὲ τῇ ἐρημίᾳ καὶ τὸ θηριοτρόφον ἐξελαύνει καὶ ἐκ τῆς δυναμένης οἰκεῖσθαι· πολὺ δὲ καὶ τῆς διακεκαυμένης ἐπιλαμβάνει ζώνης. ἡ μέντοι καθ' ἡμᾶς εὐδαιμόνως οἰκεῖται πᾶσα παραλία ἡ μεταξὺ Νείλου καὶ Στηλῶν, καὶ μάλιστα ἡ ὑπὸ Καρχηδονίοις γενομένη· ἀνυδρίαι δέ τινες κἀνταῦθα παρεμπίπτουσιν, οἷαι περί τε τὰς Σύρτεις καὶ τὰς Μαρμαρίδας καὶ τὸν Καταβαθμόν. ἔστι δὲ ὀρθογωνίου τριγώνου τὸ σχῆμα, ὡς ἄν τις ἐν ἐπιπέδῳ νοήσειε, βάσιν μὲν ἔχον τὴν καθ' ἡμᾶς παραλίαν τὴν ἀπὸ τῆς Αἰγύπτου καὶ Νείλου μέχρι Μαυρουσίας καὶ Στηλῶν, πρὸς ὀρθὰς δὲ ταύτῃ πλευράν, ἣν ὁ Νεῖλος ποιεῖ μέχρι Αἰθιοπίας, προσἐκβαλλόντων ἡμῶν ἕως Ὠκεανοῦ, τὴν δ' ὑποτείνουσαν τῇ ὀρθῇ τὴν παρωκεανῖτιν ἅπασαν τὴν μεταξὺ Αἰθιόπων καὶ Μαυρουσίων. τὸ μὲν οὖν κατ' αὐτὴν τὴν κορυφὴν τοῦ λεχθέντος σχήματος, ἤδη πως ὑποπῖπτον τῇ διακεκαυμένῃ, λέγομεν ἐξ εἰκασμοῦ διὰ τὸ ἀπρόσιτον, ὥστ' οὐδὲ τὸ μέγιστον πλάτος τῆς χώρας ἔχοιμεν ἂν λέγειν· τὸ μέντοι τοσοῦτον ἐν τοῖς πρόσθεν λόγοις ἔφαμεν, ὅτι ἐξ Ἀλεξανδρείας εἰς Μερόην τὸ βασίλειον τῶν Αἰθιόπων πρὸς νότον ἰόντι στάδιοί εἰσι περὶ μυρίους, ἐκεῖθεν δ' ἐπ' εὐθείας ἐπὶ τοὺς ὅρους τῆς διακεκαυμένης καὶ τῆς οἰκουμένης ἄλλοι τρισχίλιοι· τὸ γοῦν αὐτὸ θετέον τὸ μέγιστον πλάτος τῆς Λιβύης, μυρίους καὶ τρισχιλίους ἢ τετρακισχιλίους σταδίους, μῆκος δὲ μικρῷ ἔλαττον ἢ διπλάσιον. τὰ καθ' ὅλον μὲν ταῦτα περὶ Λιβύης· τὰ καθ' ἕκαστα δὲ λεκτέον, ἀρξαμένοις ἀπὸ τῶν ἑσπερίων μερῶν καὶ τῶν ἐπιφανεστέρων.

Now the writers who have divided the inhabited world according to continents have divided it unequally, for the threefold division indicates a division into three equal parts; but Libya[1] lacks so much of being a third part of the inhabited world that even if it were combined with Europe it would seem not to be equal to Asia. Perhaps it is even smaller than Europe; and in power it is much inferior, for the greater part of the interior and of its ocean-coast is desert, and it is dotted with settlements that are small, scattered, and mostly nomadic; and in addition to its deserts, its being a nursery of wild beasts drives out people even from land that could be inhabited; and it overlaps a considerable part of the torrid zone. However, the whole of the coast opposite to us, I mean that between the Nile and the Pillars, and particularly the part which was subject to the Carthaginians, is settled and prosperous; but here too some parts here and there are destitute of water, as, for example, in the regions about the Syrtes, the Marmaridae, and Catabathmus.

Libya has the shape of a right-angled triangle, conceived of as drawn on a plane surface, having as base the coast opposite us, from Aegypt and the Nile to Maurusia and the Pillars, and as the side perpendicular to this that which is formed by the Nile as far as Aethiopia and by me produced to the ocean, and as the side subtending the right angle the whole of the coast between the Aethiopians and the Maurusians.[2] Now as for the part at the very vertex of the above-mentioned figure, which begins approximately with the torrid zone, I speak only from conjecture, because it is inaccessible, so that I cannot tell even its maximum breadth, although in a previous part of my work I have said thus much, that, as one goes southward from Alexandria to Meroe, the royal seat of the Aethiopians, the distance is about ten thousand stadia, and from there in a straight line to the boundaries between the torrid zone and the inhabited world three thousand more. At any rate, the same should be put down as the maximum breadth of Libya, I mean thirteen or fourteen thousand stadia, and a little less than double that sum as the length. This, then, is my account of Libya as a whole, but I must describe it in detail, beginning with its western, or more famous, parts.

(Strabo 17.3.1)

Notanda

1. Strabo calls the continent of Africa "Libya"
2. Strabo's conception of Africa's size was limited.

The Daring Boatmen

Μικρὸν δ' ὑπὲρ τῆς Ἐλεφαντίνης ἐστὶν ὁ μικρὸς καταράκτης, ἐφ' ᾧ καὶ θέαν τινὰ οἱ σκαφῖται τοῖς ἡγεμόσιν ἐπιδείκνυνται· ὁ μὲν γὰρ καταράκτης ἐστὶ κατὰ μέσον τὸν ποταμόν, πετρώδης τις ὀφρύς, ἐπίπεδος μὲν ἄνωθεν, ὥστε δέχεσθαι τὸν ποταμόν, τελευτῶσα δ' εἰς κρημνόν, καθ' οὗ καταρρήγνυται τὸ ὕδωρ, ἑκατέρωθεν δὲ πρὸς τῇ γῇ ῥεῖθρον, ὃ μάλιστα καὶ ἀνάπλουν ἔχει· ἀναπλεύσαντες οὖν ταύτῃ καταρρέουσιν ἐπὶ τὸν καταράκτην καὶ ὠθοῦνται μετὰ τῆς σκάφης ἐπὶ τὸν κρημνὸν καὶ σῴζονται σὺν αὐτῇ ἀπαθεῖς. τοῦ δὲ καταράκτου μικρὸν ἐπάνω τὰς Φιλὰς εἶναι συμβαίνει, κοινὴν κατοικίαν Αἰθιόπων τε καὶ Αἰγυπτίων, κατεσκευασμένην ὥσπερ καὶ τὴν Ἐλεφαντίνην καὶ τὸ μέγεθος ἴσην, ἱερὰ ἔχουσαν Αἰγύπτια· ὅπου καὶ ὄρνεον τιμᾶται, ὃ καλοῦσι μὲν ἱέρακα, οὐδὲν δὲ ὅμοιον ἔμοιγε ἐφαίνετο ἔχειν τοῖς παρ' ἡμῖν καὶ ἐν Αἰγύπτῳ ἱέραξιν, ἀλλὰ καὶ τῷ μεγέθει μεῖζον ἦν καὶ τῇ ποικιλίᾳ πολὺ ἐξηλλαγμένον· Αἰθιοπικὸν δ' ἔφασαν εἶναι, κἀκεῖθεν κομίζεσθαι, ὅταν ἐκλίπῃ καὶ πρότερον· καὶ δὴ καὶ τότε ἐδείχθη ἡμῖν πρὸς ἐκλείψει ὂν διὰ νόσον.

A little above Elephantine is the little cataract, on which the boatmen exhibit a kind of spectacle for the praefects; for the cataract is at the middle of the river, and is a brow of rock, as it were, which is flat on top, so that it receives the river, but ends in a precipice, down which the water dashes; whereas on either side towards the land there is a stream which generally can even be navigated up-stream. Accordingly, the boatmen, having first sailed upstream here, drift down to the cataract, are thrust along with the boat over the precipice, and escape unharmed, boat and all. A little above the cataract lies Philae, a common settlement of Aethiopians and Aegyptians, which is built like Elephantine and is equal to it in size; and it has Aegyptian temples. Here, also, a bird is held in honour, which they call a hawk, though to me it appeared to be in no respect like the hawks in our country and in Aegypt, but was both greater in size and far different in the varied colouring of its plumage. They said that it was an Aethiopian bird, and that another was brought from Aethiopia whenever the one at hand died, or before. And in fact the bird shown to us at the time mentioned was nearly dead because of disease.

(Strabo 17.1.49)

The Sacred Crocodile

Παραπλεύσαντι δὲ ταῦτα ἐφ' ἑκατὸν σταδίους πόλις ἐστὶν Ἀρσινόη, Κροκοδείλων δὲ πόλις ἐκαλεῖτο πρότερον· σφόδρα γὰρ ἐν τῷ νομῷ τούτῳ τιμῶσι τὸν κροκόδειλον, καί ἐστιν ἱερὸς παρ' αὐτοῖς ἐν λίμνῃ καθ' αὑτὸν τρεφόμενος, χειροήθης τοῖς ἱερεῦσι· καλεῖται δὲ Σοῦχος· τρέφεται δὲ σιτίοις καὶ κρέασι καὶ οἴνῳ, προσφερόντων ἀεὶ τῶν ξένων τῶν ἐπὶ τὴν θέαν ἀφικνουμένων. ὁ γοῦν ἡμέτερος ξένος, ἀνὴρ τῶν ἐντίμων, αὐτόθι μυσταγωγῶν ἡμᾶς, συνῆλθεν ἐπὶ τὴν λίμνην, κομίζων ἀπὸ τοῦ δείπνου πλακουντάριόν τι καὶ κρέας ὀπτὸν καὶ προχοίδιόν τι μελικράτου· εὕρομεν δὲ ἐπὶ τῷ χείλει κείμενον τὸ θηρίον· προσιόντες δὲ οἱ ἱερεῖς, οἱ μὲν διέστησαν αὐτοῦ τὸ στόμα, ὁ δὲ ἐνέθηκε τὸ πέμμα, καὶ πάλιν τὸ κρέας, εἶτα τὸ μελίκρατον κατήρασε· καθαλόμενος δὲ εἰς τὴν λίμνην διῇξεν εἰς τὸ πέραν· ἐπελθόντος δὲ καὶ ἄλλου τῶν ξένων, κομίζοντος ὁμοίως ἀπαρχήν, λαβόντες περιῆλθον δρόμῳ καὶ καταλαβόντες προσήνεγκαν ὁμοίως τὰ προσενεχθέντα.

Sailing along shore for a distance of one hundred stadia, one comes to the city Arsinoe, which in earlier times was called Crocodeilonpolis; for the people in this Nome hold in very great honour the crocodile, and there is a sacred one there which is kept and fed by itself in a lake, and is tame to the priests. It is called Suchus; and it is fed on grain and pieces of meat and on wine, which are always being fed to it by the foreigners who go to see it. At any rate, our host, one of the officials, who was introducing us into the mysteries there, went with us to the lake, carrying from the dinner a kind of cooky and some roasted meat and a pitcher of wine mixed with honey. We found the animal lying on the edge of the lake; and when the priests went up to it, some of them opened its mouth and another put in the cake, and again the meat, and then poured down the honey mixture. The animal then leaped into the lake and rushed across to the far side; but when another foreigner arrived, likewise carrying an offering of first-fruits, the priests took it, went around the lake in a run, took hold of the animal, and in the same manner fed it what had been brought.

(Strabo 17.1.38)

Maurusia

Οἰκοῦσι δ' ἐνταῦθα Μαυρούσιοι μὲν ὑπὸ τῶν Ἑλλήνων λεγόμενοι, Μαῦροι δ' ὑπὸ τῶν Ῥωμαίων καὶ τῶν ἐπιχωρίων, Λιβυκὸν ἔθνος μέγα καὶ εὔδαιμον, ἀντιπόρθμιον τῇ Ἰβηρίᾳ.

κατὰ τοῦτο δὲ καὶ ὁ κατὰ τὰς Στήλας τὰς Ἡρακλείους πορθμός ἐστι, περὶ οὗ πολλὰ εἴρηται. ἔξω δὲ προελθόντι τοῦ κατὰ τὰς Στήλας πορθμοῦ, τὴν Λιβύην ἐν ἀριστερᾷ ἔχοντι ὄρος ἐστίν, ὅπερ οἱ μὲν Ἕλληνες Ἄτλαντα καλοῦσιν, οἱ βάρβαροι δὲ Δύριν. ἐντεῦθεν δὲ πρόπους ἔκκειταί τις ὕστατος πρὸς δύσιν τῆς Μαυρουσίας αἱ Κώτεις λεγόμεναι· πλησίον δὲ καὶ πολίχνιον μικρὸν ὑπὲρ τῆς θαλάττης, ὅπερ Τρίγγα καλοῦσιν οἱ βάρβαροι, Λύγγα δ' ὁ Ἀρτεμίδωρος προσηγόρευκε, Ἐρατοσθένης δὲ Λίξον· κεῖται δ' ἀντιπόρθμιον τοῖς Γαδείροις ἐν διάρματι σταδίων ὀκτακοσίων, ὅσον ἑκάτερα διέχει τοῦ κατὰ τὰς Στήλας πορθμοῦ· πρὸς νότον δὲ τῇ Λίξῳ καὶ ταῖς Κώτεσι παράκειται κόλπος, Ἐμπορικὸς καλούμενος, ἔχων Φοινικικὰς ἐμπορικὰς κατοικίας. ἔστι μὲν οὖν πᾶσα ἡ συνεχὴς τῷ κόλπῳ τούτῳ παραλία κολπώδης, ὑπεξαιρουμένῳ δὲ τοὺς κόλπους καὶ τὰς ἐξοχὰς κατὰ τὸ σχῆμα τὸ τριγωνοειδές, ὃ ὑπέγραψα, νοείσθω μᾶλλον ἐπὶ τὴν μεσημβρίαν ἅμα καὶ τὴν ἕω λαμβάνουσα τὴν αὔξησιν ἡ ἤπειρος. τὸ δ' ὄρος διὰ μέσης ἐκτεινόμενον τῆς Μαυρουσίας τὸ ἀπὸ τῶν Κώτεων μέχρι καὶ Σύρτεων οἰκεῖται καὶ αὐτὸ καὶ ἄλλα παράλληλα αὐτῷ κατ' ἀρχὰς μὲν ὑπὸ τῶν Μαυρουσίων, ἐν βάθει δὲ τῆς χώρας ὑπὸ τοῦ μεγίστου τῶν Λιβύων ἐθνῶν, οἳ Γαίτουλοι λέγονται.

Here dwell a people whom the Greeks call Maurusians, and the Romans and the natives Mauri--a large and prosperous Libyan tribe, who live on the side of the strait opposite Iberia. Here also is the strait which is at the Pillars of Heracles, concerning which I have often spoken. On proceeding outside the strait at the Pillars, with Libya on the left, one comes to a mountain which the Greeks call Atlas and the barbarians Dyris. From this mountain projects a farthermost spur, as it were, towards the west of Maurusia--the Coteis, as it is called; and near by is a small town above the sea which the barbarians call Tinx,[1] though Artemidorus has given it the name Lynx and Eratosthenes Lixus.[2] It is situated across the strait opposite Gadeira[3] at a distance of eight hundred stadia, which is about the distance of each of the two places from the strait at the Pillars. To the south of Lixus and the Coteis lies a gulf called the Emporicus[4] Gulf, which contains settlements of Phoenician merchants. Now the whole of the coast continuous with this gulf is indented by gulfs, but one should exclude from consideration the gulfs and the projections of land, in accordance with the triangular figure which I have suggested, and conceive rather of the continent as increasing in extent in the direction of the south and east.[5] The mountain,[6] which extends through the middle of Maurusia from the Coteis to the Syrtes, is inhabited, both itself and other mountains that run parallel with Maurusia, at first by the Maurusians but deep in the interior by the largest of the Libyan tribes, who are called Gaetulians.

(Strabo 17.3.2)

Western Ethiopia

Ὑπὲρ ταύτης δ' ἐστὶν ἐπὶ τῇ ἔξω θαλάττῃ ἡ τῶν ἐσπερίων καλουμένων Αἰθιόπων χώρα, κακῶς οἰκουμένη τὸ πλέον. ἐνταῦθα δὲ καὶ καμηλοπαρδάλεις φησὶν Ἰφικράτης γεννᾶσθαι καὶ ἐλέφαντας καὶ τοὺς καλουμένους ῥίζεις, οἳ ταυροειδεῖς μὲν εἰσι τὴν μορφήν, κατὰ δὲ τὴν δίαιταν καὶ τὸ μέγεθος καὶ τὴν ἀλκὴν τὴν πρὸς μάχην ἐλέφασιν ἐοίκασι· δράκοντάς τε λέγει μεγάλους, ὥστε καὶ πόαν ἐπιπεφυκέναι· τοὺς δὲ λέοντας τοῖς πώλοις τῶν ἐλεφάντων ἐπιτίθεσθαι, αἰμάξαντας δὲ φεύγειν, ἐπιουσῶν τῶν μητέρων· τὰς δ', ἐπειδὰν ἴδωσιν ᾑμαγμένους, κτείνειν· ἐπανιόντας δὲ τοὺς λέοντας ἐπὶ τὰ πτώματα νεκροφαγεῖν. Βόγον δέ, τὸν βασιλέα τῶν Μαυρουσίων, ἀναβάντα ἐπὶ τοὺς ἐσπερίους Αἰθίοπας, καταπέμψαι τῇ γυναικὶ δῶρα καλάμους τοῖς Ἰνδικοῖς ὁμοίους, ὧν ἕκαστον γόνυ χοίνικας χωροῦν ὀκτώ· καὶ ἀσπαράγων δ' ἐμφερῆ μεγέθη.

Notanda

1. i.e., Tangiers
2. i.e., Al-Haratch
3. i.e., Cadiz
4. Situated between Sala and Lixus
5. i.e., this side forms the hypotenuse and runs in a southeasterly direction.
6. Atlas

Above Maurusia, on the outside sea, lies the country of the western Aethiopians, as they are called, a country for the most part poorly settled. Here too, according to Iphicrates, are found camelopards, elephants, and the rhizeis,[1] as they are called, which are like bulls in their form, but like elephants in their manner of living and their size and their courage in fighting. And he speaks of serpents so large that even grass grows upon their backs; and says that the lions attack the young of the elephants, but, after they have drawn blood, flee when the mothers approach, and that the mothers, when they see their young stained with blood, kill them, and that the lions return to the victims and eat them. And he says that Bogus, the king of the Maurusians, when he went up against the western Aethiopians, sent down to his wife as gifts reeds like those of India, of which each joint held eight choenices,[2] and also asparagus of similar size.

(Strabo 17.3.5)

Some Libyan People

Οὕτω δ' εὐδαίμονα χώραν οἰκοῦντες τὴν πλείστην οἱ Μαυρούσιοι διατελοῦσιν ὅμως καὶ μέχρι δεῦρο τοῦ χρόνου νομαδικῶς ζῶντες οἱ πολλοί. καλλωπίζονται δ' ὅμως κόμης ἐμπλοκῇ καὶ πώγωνι καὶ χρυσοφορίᾳ σμήξει τε ὀδόντων καὶ ὀνυχισμῷ· σπάνιόν τε ἂν ἴδοις ἁπτομένους ἀλλήλων ἐν τοῖς περιπάτοις τοῦ παραμένειν αὐτοῖς ἄθικτον τὸν κόσμον τῶν τριχῶν. μάχονται δ' ἱππόται τὸ πλέον ἀπὸ ἄκοντος, σχοινοχαλίνοις χρώμενοι τοῖς ἵπποις καὶ γυμνοῖς· ἔχουσι δὲ καὶ μαχαίρας· οἱ δὲ πεζοὶ τὰς τῶν ἐλεφάντων δορὰς ὡς ἀσπίδας προβάλλονται· τὰς δὲ τῶν λεόντων καὶ παρδάλεων καὶ ἄρκτων ἀμπέχονται καὶ ἐγκοιμῶνται. σχεδὸν δέ τι καὶ οὕτω καὶ οἱ ἐφεξῆς Μασαισύλιοι καὶ κοινῶς Λίβυες κατὰ τὸ πλέον ὁμοιόσκευοί εἰσι καὶ τὰ ἄλλα ἐμφερεῖς, μικροῖς ἵπποις χρώμενοι, ὀξέσι δὲ καὶ εὐπειθέσιν, ὥστ' ἀπὸ ῥαβδίου οἰακίζεσθαι· περιτραχήλια δὲ ξύλινα ἢ τρίχινα, ἀφ' ὧν ὁ ῥυτὴρ ἀπήρτηται· ἔνιοι δὲ καὶ χωρὶς ὁλκῆς ἕπονται ὡς κύνες· πέλτη μικρὰ βυρσίνη, πλατύλογχα μικρά, ἄζωστοι πλατύσημοι χιτῶνες, ἐπιπόρπημα, ὡς ἔφην, δορὰ καὶ προθωράκιον. Φαρούσιοι δὲ καὶ Νίγρητες οἱ ὑπὲρ τούτων οἰκοῦντες πρὸς τοῖς ἑσπερίοις Αἰθίοψι καὶ τοξεύουσι, καθάπερ καὶ οἱ Αἰθίοπες· χρῶνται δὲ καὶ δρεπανηφόροις ἅρμασι· μίσγονται δὲ καὶ τοῖς Μαυρουσίοις οἱ Φαρούσιοι διὰ τῆς ἐρήμου σπανίως, ὑπὸ ταῖς κοιλίαις τῶν ἵππων ὑπαρτῶντες τοὺς ἀσκοὺς τοῦ ὕδατος· ἔστι δ' ὅτε καὶ εἰς Κίρταν ἀφικνοῦνται διά τινων τόπων ἑλωδῶν καὶ λιμνῶν. τινὰς δ' αὐτῶν καὶ Τρωγλοδυτικῶς οἰκεῖν φασιν ὀρύττοντας τὴν γῆν. λέγεται δὲ κἀνταῦθα τοὺς θερινοὺς ὄμβρους ἐπιπολάζειν, χειμῶνος δὲ εἶναι ἀνυδρίαν. ἐνίους δὲ τῶν ταύτῃ βαρβάρων καὶ ὄφεων καὶ ἰχθύων δοραῖς ἀμπεχόναις τε καὶ στρώμασι χρῆσθαι. τοὺς δὲ Μαυρουσίους

Notanda

1. Probably the rhinoceros
2. About a gallon and a half

ἔνιοί φασιν Ἰνδοὺς εἶναι τοὺς συγκατελθόντας Ἡρακλεῖ δεῦρο.
μικρὸν μὲν οὖν πρὸ ἡμῶν οἱ περὶ Βόγον βασιλεῖς καὶ Βόκχον
κατεῖχον αὐτήν, φίλοι Ῥωμαίων ὄντες· ἐκλιπόντων δὲ τούτων,
Ἰούβας παρέλαβε τὴν ἀρχήν, δόντος τοῦ Σεβαστοῦ Καίσαρος
καὶ ταύτην αὐτῷ τὴν ἀρχὴν πρὸς τῇ πατρῴᾳ· υἱὸς δ᾽ ἦν Ἰούβα
τοῦ πρὸς Καίσαρα τὸν θεὸν πολεμήσαντος μετὰ Σκιπίωνος.
Ἰούβας μὲν οὖν νεωστὶ ἐτελεύτα τὸν βίον, διαδέδεκται δὲ τὴν
ἀρχὴν υἱὸς Πτολεμαῖος, γεγονὼς ἐξ Ἀντωνίου θυγατρὸς καὶ
Κλεοπάτρας.

Although the most of the country inhabited by the Maurusians is so fertile, yet even to this time most of the people persist in living a nomadic life. But nevertheless they beautify their appearance by braiding their hair, growing beards, wearing golden ornaments, and also by cleaning their teeth and paring their nails. And only rarely can you see them touch one another in walking, for fear that the adornment of their hair may not remain intact. Their horsemen fight mostly with a javelin, using bridles made of rush, and riding bareback; but they also carry daggers. The foot-soldiers hold before them as shields the skins of elephants, and clothe themselves with the skins of lions, leopards, and bears, and sleep in them. I might almost say that these people, and the Masaesylians, who live next after them, and the Libyans in general, dress alike and are similar in all other respects, using horses that are small but swift, and so ready to obey that they are governed with a small rod. The horses wear collars made of wood or of hair, to which the rein is fastened, though some follow even without being led, like dogs. These people have small shields made of raw-hide, small spears with broad heads, wear ungirded tunics with wide borders, and, as I have said, use skins as mantles and shields. The Pharusians and Nigretes who live above these people near the western Aethiopians also use bows, like the Aethiopians; and they also use scythebearing chariots. The Pharusians mingle only rarely even with the Maurusians when passing through the desert, since they carry skins of water fastened beneath the bellies of their horses. Sometimes, however, they come even to Cirta, passing through certain marshy regions and over lakes. Some of them are said to live like Troglodytes, digging homes in the earth. And it is said that here too the summer rains are prevalent, but that in winter there is a drought, and that some of the barbarians in this part of the world use also the skins of snakes and fish both as wraps and as bed-covers. And the Maurusians are said by some to be the Indians who came thither with Heracles. Now a little before my time the kings of the house of Bogus and of Bocchus, who were friends of the Romans, possessed the country, but when these died Juba succeeded to the throne, Augustus Caesar having given him this in addition to his father's empire. He was the son of the Juba who with Scipio waged war against the deified Caesar. Now Juba died lately, but his son Ptolemy, whose mother was the daughter of Antony and Cleopatra, has succeeded to the throne.

(Strabo 17.3.7)

Inner Libya

Ὑπέρκειται δὲ τῆς ἀπὸ Καρχηδόνος παραλίας μέχρι Κεφαλῶν καὶ μέχρι τῆς Μασαισυλίων ἡ τῶν Λιβοφοινίκων γῆ μέχρι τῆς τῶν Γαιτούλων ὀρεινῆς, ἤδη Λιβυκῆς οὔσης. ἡ δ' ὑπὲρ τῶν Γαιτούλων ἐστὶν ἡ τῶν Γαραμάντων γῆ παράλληλος ἐκείνῃ, ὅθεν οἱ Καρχηδόνιοι κομίζονται λίθοι· τοὺς δὲ Γαράμαντας ἀπὸ τῶν Αἰθιόπων *καὶ* τῶν παρωκεανιτῶν ἀφεστάναι φασὶν ἡμερῶν ἐννέα ἢ καὶ δέκα ὁδόν· τοῦ δὲ Ἄμμωνος καὶ πεντεκαίδεκα. μεταξὺ δὲ τῆς Γαιτούλων καὶ τῆς ἡμετέρας παραλίας πολλὰ μὲν πεδία, πολλὰ δὲ ὄρη καὶ λίμναι μεγάλαι καὶ ποταμοί, ὧν τινες καὶ καταδύντες ὑπὸ γῆς ἀφανεῖς γίνονται· λιτοὶ δὲ σφόδρα τοῖς βίοις εἰσὶ καὶ τῷ κόσμῳ, πολυγύναικες δὲ καὶ πολύπαιδες, τἆλλα δὲ ἐμφερεῖς τοῖς νομάσι τῶν Ἀράβων· καὶ ἵπποι δὲ καὶ βόες μακροτραχηλότεροι τῶν παρ' ἄλλοις· ἱπποφόρβια δ' ἐστὶν ἐσπουδασμένα διαφερόντως τοῖς βασιλεῦσιν, ὥστε καὶ ἀριθμὸν ἐξετάζεσθαι πώλων κατ' ἔτος εἰς μυριάδας δέκα. τὰ δὲ πρόβατα γάλακτι καὶ κρέασιν ἐκτρέφεται, καὶ μάλιστα πρὸς τοῖς Αἰθίοψι. τοιαῦτα μὲν τὰ ἐν τῇ μεσογαίᾳ.

Above the coast-line which extends from Carthage to Cephalae and to the land of Masaesylians lies the land of the Libo-Phoenicians, which extends to the mountainous country of the Gaetulians, where Libya[1] begins. The land above the Gaetulians is that of the Garamantes, which lies parallel to the former and is the land whence the Carthaginian stones are brought. The Garamantes are said to be distant from the Aethiopians who live on the ocean a nine or ten days' journey, and from Ammon fifteen. Between the Gaetulians and our seaboard[2] there are not only many plains, but also many mountains, large lakes, and rivers, some of which sink beneath the earth and become invisible. The inhabitants are very simple in their modes of life and in their dress; but the men have many wives and many children, and in other respects are like the nomadic Arabians; and both horses and cattle have longer necks than those of other countries. Horse-breeding is followed with such exceptional interest by the kings that the number of colts every year amounts to one hundred thousand. The sheep are brought up on milk and meats, particularly in the regions near Aethiopia. Such is my account of the interior.

(Strabo 17.3.19)

Notanda

1. i.e.. the true Libya as distinguished from the Libo-Phoenicia
2. The Mediterranean seaboard

SUGGESTIONS FOR TEACHERS IN LOWER AND MIDDLE SCHOOLS

I. In connection with Unit 6 of ROMANI VIVENTES ET DICENTES, read the selection on The Sacred Crocodile from Strabo found in the first part of this chapter. Tell the pupils who Strabo was and what he did.

II. In connection with the Latin dialogue work on geography found in Unit 7 of ROMANI VIVENTES ET DICENTES, read the selections from Strabo on Libya, Maurusia, Inner Libya, and Some Libyan People, in English to the pupils. Explain difficult words in the selections. Discuss the selections with the pupils. You may wish to duplicate some of the passages for the pupils to read. You may also wish to read the Greek to the pupils.

SUGGESTIONS FOR TEACHERS IN UPPER SCHOOLS

I. Invite pupils to read and report on Book 17 of Strabo's GEOGRAPHY. The Loeb Classical Library bilingual text (Harvard University Press) may be used.

II. Duplicate all of the selections found in the first part of this chapter. After discussing who Strabo was, have the selections read and discussed. Invite the pupils to compare and contrast the geographical areas described by Strabo with their modern counterparts in Africa.

CHAPTER 3—AFRICA IN PLINY THE ELDER

BACKGROUND INFORMATION FOR THE TEACHER

Pliny the Elder lived in the 1st century A. D. As a soldier he saw service in Germany, Belgium, and Africa. He was the author of a kind of encyclopaedia called NATURALIS HISTORIA. This long work was dedicated to the Emperor Titus. While rendering aid to the victims of the famous eruption of Mt. Vesuvius on October 24, 79 A. D., he was overcome by the sulphurous fumes and was asphyxiated. His nephew, Pliny the Younger, tells the story of Vesuvius in his letters.

There are a great many references to Africa in Pliny the Elder. The references deal with exploration, geography, scientific facts, and the people of Africa. Here is a sampling of passages from Pliny the Elder's NATURALIS HISTORIA dealing with Africa:

The Elephants from Africa

Africa foveis capit, in quas deerrante aliquo protinus ceteri congerunt ramos, moles devolvunt, aggeres construunt, omnique vi conantur extrahere. ante domitandi gratia reges equitatu cogebant in convallem manu factam et longo tractu fallacem, cuius inclusos ripis fossisque fame domabant: argumentum erat ramus homine porrigente elementer acceptus. nunc dentium causa pedes eorum iaculantur alioqui mollissimos. Trogodytae contermini Aethiopiae, qui hoc solo venatu aluntur, propinquas itineri eorum conscendunt arbores, inde totius agminis novissimum speculati extremas in clunes desiliunt; laeva adprehenditur canuda, pedes stipantur in sinistro femine; ita pendens alterum poplitem dextra caedit ac praeacuta bipenni, hoc crure tardato profugienti alterius poplitis nervos ferit, cuncta praeceleri pernicitate peragens. alii tutiore genere sed magis fallaci ingentes arcus intentos defigunt humi longius; hos praecipui viribus iuvenes continent, alii conixi pari conatu tendunt ac praetereuntibus sagittarum vice venabula infigunt, mox sanguinis vestigia secuntur.

IX. Elephantorum generis feminae multo pavidiores. domantur autem rabidi fame et verberibus, elephantis aliis admotis qui tumultuantem catenis coerceant. domiti militant et turres armatorum in dorsis ferunt, magnaque ex parte orientis bella conficiunt: prosternunt acies, proterunt armatos. iidem minimo suis stridore terrentur; vulneratique et territi retro semper cedunt haut minore partium suarum pernicie.

vivere ducenis annis et quosdam ccc. iuventa eorum a sexagesimo incipit. Gaudent amnibus maxime et circa fluvios vagantur, cum alioquin nare propter magnitudinem corporis non possint, iidem frigoris inpatientes; maximum hoc malum. et terram edisse iis tabificum est, nisi saepius mandant; devorant autem et lapides, truncos quidem gratissimo in cibatu habent, palmas excelsiores fronte prosternunt atque ita iacentium absumunt fructum. mandunt ore, spirant et bibunt ordoranturque haud inproprie appellata manu. animalium maxime odere murem, et si pabulum in praesipio positum attingi ab eo videre fastidiunt.

magnitudo dentium videtur quidem in templis praecipua, sed tamen in extremis Africae, qua confinis Aethiopiae est, postium vicem in domicillis praebere, saepesque in his et pecorum stabulis pro palis elephantorum dentibus fieri Polybius tradidit auctore Gulusa regulo.

XI. Elephantos fert Africa ultra Syrticas solitudines et in Mauretania, ferunt Aethiopes et Trogodytae, ut dictum est, scit ille inparem sibi luctatum contra nexus, itaque arborum aut rupium attritum quaerit. cavent hoc dracones, ob idque gressus primum alligant cauda. resolvunt illi nodos manu. at hi in ipsas nares caput condunt, pariterque spiritum praecludunt et mollissimas lancinant partes; idem obvii deprehensi in adversos erigunt se oculosque maxime petunt: ita fit ut plerumque caeci ac fame et maeroris tabe confecti reperiantur.

Est et alia dimicationis huius fama: elephantis frigidissimum esse sanguinem, ob id aestu torrente praecipue a draconibus expeti; quamobrem in amnes mersos insidiari bibentibus, coortosque inligata manu in aurem morsum defigere, quoniam is tantum locus defendi non possit manu; dracones esse tantos ut totum sanguinem capiant, itaque elephantos ab his ebibi siccatosque concidere et dracones inebriatos opprimi conmorique.

Africa captures elephants by means of pit-falls; when an elephant straying from the herd falls into one of these all the rest at once collect branches of trees and roll down rocks and construct ramps, exerting every effort in the attempt to get it out. Previously for the purpose of taming them the kings used to round them up with horsemen into a trench made by hand so as to deceive them by its length, and when they were enclosed within its banks and ditches they were starved into submission; the proof of this would be if when a man held out a branch to them they gently took it from him. At the present day hunters for the sake of their tusks shoot them with javelins in the foot, which in fact is extremely soft. The Cavemen on the frontier of Ethiopia, whose only food is elephant meat obtained by hunting, climb up trees near the elephants' track and there keep a look out for the last of the whole column and jump down on to the hind part of its haunches; the tail is grasped in the man's left hand and his feet are planted on the animal's left thigh, and so hanging suspended, with his right hand and with a very sharp axe he hamstrings one leg, and as the elephant runs forward with its leg crippled he strikes the sinews of the other leg, performing the whole of these actions with extreme rapidity. Others employing a safer but less reliable method fix great bows rather deep in the ground, unbent; these are held in position by young men of exceptional strength, while others striving with a united effort bend them, and as the elephants pass by they shoot them with hunting-spears instead of arrows and afterwards follow the tracks of blood.

IX. The females of the genus elephant are much more timid than the males. Mad elephants can be tamed by hunger and blows, other elephants being brought up to one that is unmanageable to restrain it with chains. Male elephants when broken in serve in battle and carry castles manned with armed warriors on their backs; they are the most important factor in eastern warfare, scattering the ranks before them and trampling armed soldiers underfoot. Nevertheless they are scared by the smallest squeal of a pig; and when wounded and frightened they always give ground, doing as much damage to their own side as to the enemy. They live 200 and in some cases 300 years. Their adult life begins at 60. They take the greatest pleasure in rivers and roam in the neighbourhood of streams, although at the same time they are unable to swim because of the size of their bodies, and also as they are incapable of enduring cold: this is their greatest infirmity; It also causes them disease to eat earth unless they chew it repeatedly; but they devour even stones, consider trunks of trees a great delicacy, and bend down the loftier palm trees by butting against them with their foreheads and when thus prostrate consume their fruit. They eat with the mouth, but they breathe and drink and smell with the organ not unsuitably called their hand. They hate the mouse worst of living creatures, and if they see one merely touch the fodder placed in their stall they refuse it with disgust. Exceptionally large specimens of tusks can indeed be seen in the temples, but neverthe less Polybius has recorded on the authority of the chieftain Gulusa that in the outlying parts of the province of Africa where it marches with Ethiopia elephants' tusks serve instead of doorposts in the houses, and partitions in these buildings and in stabling for cattle are made by using elephants' tusks for poles.

XI. Elephants are produced by Africa beyond the deserts of Sidra and by the country of the Moors; also by the land of Ethiopia and the Cave-dwellers, as has been said. The elephant knows that he is badly handicapped in fighting against the snake's coils, and therefore seeks to rub it against trees or rocks. The snakes are on their guard against this, and consequently begin by shackling the elephants' steps with their tail. The elephants untie the knots with their trunk. But the snakes poke their heads right into the elephants' nostrils, hindering their breathing and at the same time lacerating their tenderest parts; also when caught in the path of the elephants they rear up against them, going specially for their eyes: this is how it comes about that elephants are frequently found blind and exhausted with hunger and wasting misery.

There is also another account of this contest--that elephants are very cold-blooded, and consequently in very hot weather are specially sought after by the snakes; and that for this reason they submerge themselves in rivers and lie in wait for the elephants when drinking, and rising up coil round the trunk and imprint a bite inside the ear, because that place only cannot be protected by the trunk; and that the snakes are so large that they can hold the whole of an elephant's blood, and so they drink the elephants dry, and these when drained collapse in a heap and the serpents being intoxicated are crushed by them and die with them.

(Plinius, NATURALIS
HISTORIA 8.7.22-8.25)

Why One Race Differs from Another

Contexenda sunt his caelestibus nexa causis. namque et Aethiopas vicini sideris vapore torreri adustisque similis gigni barba et capillo vibrato non est dubium, et adversa plaga mundi candida atque glaciali cute esse gentes flavis promissis crinibus, trucis vero ex caeli rigore has, illas mobilitate sapientes; ipsoque crurum argumento illis in supera sucum revocari natura vaporis, his in inferas partes depelli umore deciduo; hic graves feras, illic varias effigies animalium provenire et maxime alitum in multas figuras gigni volucres; corporum autem proceritatem utrobique, illic ignium nisu, hic umoris alimento; medio vero terrae salubri utrimque mixtura fertiles ad omnia tractus, modicos corporum habitus magna et in colore temperie, ritus molles, sensus liquidos, ingenia fecunda totiusque naturae capacis, isdem imperia, quae numquam extimis gentibus fuerint, sicut ne illae quidem his paruerint avolsae ac pro immanitate naturae urguentis illas solitariae.

We must deal next with the results connected with these heavenly causes. For it is beyond question that the Ethiopians are burnt by the heat of the heavenly body near them, and are born with a scorched appearance, with curly beard and hair, and that in the opposite region of the world the races have white frosty skins, with yellow hair that hangs straight; while the latter are fierce owing to the rigidity of their climate but the former wise because of the mobility of theirs; and their legs themselves prove that with the former the juice is called away into the upper portions of the body by the nature of heat, while with the latter it is driven down to the lower parts by falling moisture; in the latter country dangerous wild beasts are found, in the former a great variety of animals and especially of birds; but in both regions men's stature is high, owing in the former to the pressure of the fires and in the latter to the nourishing effect of the damp; whereas in the middle of the earth, owing to a healthy blending of both elements, there are tracts that are fertile for all sorts of produce, and men are of medium bodily stature, with a marked blending even in the matter of complexion; customs are gentle, senses elastic, intellects fertile and able to grasp the whole of nature; and they also have governments, which the outer races never have possessed, any more than they have ever been subject to the central races, being quite detached and solitary on account of the savagery of the nature that broods over those regions.

(Plinius, NATURALIS HISTORIA 2. 80)

Beyond the Atlas Mountains

Suetonius Paulinus, quem consulem vidimus, primus Romanorum ducum transgressus quoque Atlantem aliquot milium spatio prodidit de excelsitate quidem eius quae ceteri, imas radices densis altisque repletas silvis incognito genere arborum, proceritatem spectabilem esse enodi nitore, frondes cupressi similes praeterquam gravitate odoris, tenui eas obduci lanugine, quibus addita arte posse quales e bombyce vestes confici. verticem altis etiam aestate operiri nivibus. decumis se eo pervenisse castris et ultra ad fluvium qui Ger vocatur per solitudines nigri pulveris, eminentibus interdum velut exustis cautibus, loca inhabitabilia fevore quamquam hiberno tempore experto. qui proximos inhabitent saltus refertos elephantorum ferarumque et serpentium omni genere Canarios appellari, quippe victum eius animalis promiscuum his esse et dividua ferarum viscera.

Iunctam Aethiopum gentem quos Perorsos vocant satis constat. Iuba Ptolemaei pater, qui primus utrique Mauretaniae imperitavit, studiorum claritate

> memorabilior etiam quam regno, similia prodidit de Atlante, praeterque gigni herbam ibi euphorbeam nomine ab inventore medico suo appellatam; cuius lacteum sucum miris laudibus celebrat in claritate visus contraque serpentes et venena omnia privatim dicato volumine.--Et satis superque de Atlante.

Suetonius Paulinus, who was consul in our own times,[b] was the first Roman commander who actually crossed the Atlas range and advanced a distance of many miles beyond it. His report as to its remarkable altitude agrees with that of all the other authorities, but he also states that the regions at the base of the range are filled with dense and lofty forests of trees of an unknown kind, with very tall trunks remarkable for their glossy timber free from knots, and foliage like that of the cypress except for its oppressive scent, the leaves being covered with a thin downy floss, so that with the aid of art a dress-material like that obtained from the silk-worm can be made from them. The summit (the report continued) is covered with deep snowdrifts even in summer. Ten days' march brought him to this point and beyond it to the river called the Ger, across deserts covered with black dust occasionally broken by projections of rock that looked as if they had been burnt, a region rendered uninhabitable by its heat, although it was winter time when he explored it. He states that the neighbouring forests swarm with every kind of elephant and snake, and are inhabited by a tribe called the Canarii, owing to the fact they they have their diet in common with the canine race and share with it the flesh of wild animals.

It is well ascertained that the next people are the Aethiopian tribe called the Perorsi. Juba, the father of Ptolemy, who was the first ruler to hold sway over both the Mauretanias, and who is even more distinguished for his renown as a student than for his royal sovereignty, has published similar facts about Mount Atlas, and has stated in addition that a plant grows there called the euphorbia, named after his doctor who discovered it; in a volume devoted solely to the subject of this plant he sings the praises of its milky juice in very remarkable terms, stating it to be an aid to clear sight and an antidote against snake-bite and poisons of all kinds.--This is enough, or more than enough, about Mount Atlas.

(Plinius, NATURALIS
HISTORIA 5.1.15-18)

Various African Tribes

> Interiore autem ambitu Africae ad meridiem versus superque Gaetulos, intervenientibus desertis, primi omnium Libyes Aegyptii, deinde Leucoe Aethiopes habitant. super eos Aethiopum gentes Nigritae a quo dictum est flumine, Gymnetes Pharusii, iam oceanum attingentes quos in Mauretaniae fine diximus Perorsi. ab his omnibus vastae solitudines orientem versus usque ad Garamantas Augilasque et Trogodytas, verissima opinione eorum qui desertis Africae duas Aethiopias superponunt, et ante omnis Homeri qui bipertitos tradit Aethiopas, ad orientem occasumque versos.
>
> Nigri fluvio eadem natura quae Nilo; calamum ac papyrum et easdem gignit animantes iisdemque temporibus augescit. oritur inter Tarraelios Aethiopas et Oechalicas; horum oppidum Magium.

In the interior circuit of Africa towards the south and beyond the Gaetulians, after an intermediate strip of desert, the first inhabitants of all are the Egyptian Libyans, and then the people called in Greek the White Ethiopians. Beyond these are the Ethiopian clans of the Nigritae, named after the river which has been mentioned, the Pharusian Gymnetes, and then bordering on the Ocean the Perorsi whom we have spoken of at the frontier of Mauretania. Eastward of all of these there are vast uninhabited regions spreading as far as the Garamantes and Augilae and the Trogodytae the most reliable opinion being that of those who place two Ethiopias beyond the African desert, and especially Homer, who tells us that the Ethiopians are divided into two sections, the eastward and the westward.

The river Niger has the same nature as the Nile: it produces reeds and papyrus, and the same animals, and it rises at the same seasons of the year. Its source is between the Ethiopic tribes of the Tarraelii and the Oechalicae; the town of the latter is Magium.

(Plinius, NATURALIS
HISTORIA 5. 8)

SUGGESTIONS FOR TEACHERS IN LOWER AND MIDDLE SCHOOLS

I. In connection with the treatment of Hannibal found in Unit VIII of VOCES DE OLYMPO, read in English the selection on elephants from Africa found in the first part of this chapter. Tell the children who Pliny the Elder was. Be sure to explain difficult words that occur in his narration on African elephants.

II. In connection with the story of Atlas found in Unit 8 of ROMANI VIVENTES ET DICENTES or in Unit 6 of VOCES DE OLYMPO, read in English the selection from Pliny titled "Beyond the Atlas Mountains" in the first part of this chapter. Be sure that difficult words are explained.

SUGGESTIONS FOR TEACHERS IN UPPER SCHOOLS

I. Develop a unit on "Africa in Pliny the Elder" for a level 3, 4, or 5 high school Latin class. Discuss who Pliny was and what he did of significance. Duplicate the Latin selections found in the first part of this chapter. Distribute the selections to the class. Have the selections read and discussed.

II. Have the pupils do research on the topic of why one race differs from another after they have read Pliny's analysis of this question. Is Pliny correct according to modern science?

CHAPTER 4 — AFRICA IN OTHER CLASSICAL AUTHORS

BACKGROUND INFORMATION FOR THE TEACHER

In the corpus of ancient Greek and Latin literature there are innumerable passages dealing with Africa. The most extensive passages are probably found in Herodotus, Strabo, and Pliny the Elder and samples of these have been given in the first three chapters of this unit. We now turn to a sampling of passages dealing with Africa found in other authors. The sampling, of course, is in no way exhaustive.

The first selection is sometimes attributed to the great Greek philosopher-scientist Aristotle who was born in 384 B.C.

Mysterious Clay

Τῆς δὲ Λιβύης ἐν Ἰτύκῃ τῇ καλουμένῃ, ᾗ κεῖται μέν, ὡς λέγουσιν, ἐν τῷ κόλπῳ τῷ μεταξὺ Ἑρμαίας καὶ τῆς Ἵππου ἄκρας, ἐπέκεινα δὲ Καρχηδόνος ὡς σταδίους διακοσίους (ἣ καὶ πρότερον κτισθῆναι λέγεται ὑπὸ Φοινίκων αὐτῆς τῆς Καρχηδόνος ἔτεσι διακοσίοις ὀγδοήκοντα ἑπτά, ὡς ἀναγέγραπται ἐν ταῖς Φοινικικαῖς ἱστορίαις), γίνεσθαί φασιν ἅλας ὀρυκτούς, ἐπὶ τρεῖς ὀργυιὰς τὸ βάθος, τῇ ὄψει λευκοὺς καὶ οὐ στερεούς, ἀλλ' ὁμοίους τῷ γλισχροτάτῳ γλοιῷ· καὶ ὅταν ἀνενεχθῶσιν εἰς τὸν ἥλιον, ἀποστερεοῦσθαι καὶ γίνεσθαι ὁμοίους τῷ Παρίῳ λίθῳ. γλύφεσθαι δὲ ἐξ αὐτῶν λέγουσι ζῴδια καὶ ἄλλα σκεύη.

In that part of Libya called Ityee, which lies, as they say, in the gulf between the promontories of Hermaeum and Hippus opposite Carthage at a distance of about 200 stades (which was said to have been founded by Phoenicians two hundred and eighty-seven years before Carthage itself, as is recorded in the Phoenician histories) they say there is salt buried at a depth of three fathoms, white in appearance but not hard, but like very sticky gum; when it is brought out into the sun, it hardens and becomes like Parian marble. They say that small figures and other objects are carved out of it.

(? Aristotle, DE MIRABILIBUS
AUSCULTATIONIBUS 134)

Achilles Tatius of Alexandria who lived in the 2nd or 3rd century A.D. is the author of the following passage. He was a novelist of minor literary importance.

The Legendary Phoenix

“Καὶ τίς ὁ ὄρνις οὗτος, ὅστις τοσαύτης,” ἔφην, “τιμῆς ἠξίωται; ποίαν δὲ καὶ κομίζει ταφήν;” “Φοῖνιξ μὲν ὁ ὄρνις ὄνομα, τὸ δὲ γένος Αἰθίοψ, μέγεθος κατὰ ταῶνα· τῇ χροιᾷ ταὼς ἐν κάλλει δεύτερος. **2** κεκέρασται μὲν τὰ πτερὰ χρυσῷ καὶ πορφύρᾳ· αὐχεῖ δὲ τὸν Ἥλιον δεσπότην, καὶ ἡ κεφαλὴ μαρτυρεῖ· ἐστεφάνωσε γὰρ αὐτὴν κύκλος εὐφυής· ἡλίου δέ ἐστιν ὁ τοῦ κύκλου στέφανος εἰκών. **3** κυάνεός ἐστιν, ῥόδοις ἐμφερής, εὐειδὴς τὴν θέαν, ἀκτῖσι κομᾷ, καὶ εἰσὶν αὗται πτερῶν ἀνατολαί. μερίζονται δὲ αὐτοῦ Αἰθίοπες μὲν τὴν ζωήν, Αἰγύπτιοι δὲ τὴν τελευτήν. **4** ἐπειδὰν γὰρ ἀποθάνῃ (σὺν χρόνῳ δὲ τοῦτο πάσχει μακρῷ), ὁ παῖς αὐτὸν ἐπὶ τὸν Νεῖλον φέρει, σχεδιάσας αὐτῷ καὶ τὴν ταφήν. σμύρνης γὰρ βῶλον τῆς εὐωδεστάτης, ὅσον ἱκανὸν πρὸς ὄρνιθος ταφήν, ὀρύττει τε τῷ στόματι καὶ κοιλαίνει κατὰ μέσον, καὶ τὸ ὄρυγμα θήκη γίνεται τῷ νεκρῷ. **5** ἐνθεὶς δὲ καὶ ἐναρμόσας τὸν ὄρνιν τῇ σορῷ καὶ κλείσας τὸ χάσμα γηΐνῳ χώματι, ἐπὶ τὸν Νεῖλον οὕτως ἵπταται τὸ ἔργον φέρων. ἕπεται δὲ αὐτῷ χορὸς ἄλλων ὀρνίθων ὥσπερ δορυφόρων, καὶ ἔοικεν ὁ ὄρνις ἀποδημοῦντι βασιλεῖ καὶ τὴν πόλιν οὐ πλανᾶται τὴν Ἡλίου· **6** ὄρνιθος αὕτη μετοικία νεκροῦ. ἕστηκεν οὖν ἐπὶ μετεώρου σκοπῶν καὶ ἐκδέχεται τοὺς προπόλους τοῦ θεοῦ. ἔρχεται δή τις ἱερεὺς Αἰγύπτιος, βιβλίον ἐξ ἀδύτων φέρων, καὶ δοκιμάζει τὸν ὄρνιν ἐκ τῆς γραφῆς. **7** ὁ δὲ οἶδεν ἀπιστούμενος καὶ τὰ ἀπόρρητα φαίνει τοῦ σώματος καὶ τὸν νεκρὸν ἐπιδείκνυται καὶ ἔστιν ἐπιτάφιος σοφιστής. ἱερέων δὲ παῖδες Ἡλίου τὸν ὄρνιν τὸν νεκρὸν παραλαβόντες θάπτουσι. ζῶν μὲν οὖν Αἰθίοψ ἐστὶ τῇ τροφῇ, ἀποθανὼν δὲ Αἰγύπτιος γίνεται τῇ ταφῇ.”

"What bird is that," said I, "which is so greatly honoured? And what is this sepulchre that he carries?" "The bird is called the Phoenix;" was the answer, "he comes from Ethiopia, and is of about a peacock's size, but the peacock is inferior to him in beauty of colour. His wings are a mixture of gold and scarlet; he is proud to acknowledge the Sun as his lord, and his head is witness of his allegiance, which is crowned with a magnificent halo--a circular halo is the symbol of the sun. It is of a deep magenta colour, like that of the rose, of great beauty, with spreading rays where the feathers spring. The Ethiopians enjoy his presence during his life-time, the Egyptians at his death; when he dies--and he is subject to death after a long period of years--his son makes a sepulchre for him and carries him to the Nile. He digs out with his beak a ball of myrrh of the sweetest savour and hollows it out in the middle sufficiently to take the body of a bird; the hollow that he has dug out is employed as a coffin for the corpse. He puts the bird in and fits it into the receptacle, and then, after sealing up the cavity with clay, flies to the Nile, carrying with him the result of his labours. An escort of other birds accompanies him, as a bodyguard attends a migrating king, and he never fails to make straight for Heliopolis, the dead bird's last destination. Then he perches upon a high spot and awaits the coming of the attendants of the god; an Egyptian priest goes out, carrying with him a book from the sacred shrine, and assures himself that he is the genuine bird from his likeness to the picture which he possesses. The bird knows that he may be doubted, and displays every part, even the most private, of his body. Afterwards he exhibits the corpse and delivers, as it were, a funeral panegyric on his departed father; then the attendant-priests of the Sun take the dead bird and bury him. It is thus true that during life the Phoenix is an Ethiopian by right of nurture, but at his death he becomes an Egyptian by right of burial."

(Achilles Tatius 3.25)

The following two passages are taken from the VITA APOLLONII by Philostratus the Elder, a philosopher and teacher who lived in Athens and Rome in the middle of the 3rd century A.D. This biography of a man named Apollonius of Tyana was written at the order of Julia Domna, the learned wife of the African emperor Septimius Severus.

Bartering Between Egyptians and Ethiopians

'Αφικόμενος γὰρ ἐπὶ τὰ Αἰθιόπων τε καὶ Αἰγυπτίων ὅρια, Συκάμινον δὲ αὐτὰ ὀνομάζουσι, χρυσῷ τε ἀσήμῳ ἐνέτυχε καὶ λίνῳ καὶ ἐλέφαντι καὶ ῥίζαις καὶ μύρῳ καὶ ἀρώμασιν ἔκειτο δὲ πάντα ἀφύλακτα ἐν ὁδῷ σ ιστῇ· καὶ ὅ τι βούλεται ταῦτα, ἐγὼ δηλώσω. νομίζεται γὰρ καὶ ἐς ἡμᾶς ἔτι· ἀγορὰν Αἰθίοπες ἀπάγουσιν, ὧν Αἰθιοπία δίδωσιν, οἱ δ' ἀνελόμενοι πᾶσαν ξυμφέρουσιν ἐς τὸν αὐτὸν χῶρον ἀγορὰν Αἰγυπτίαν ἴσου ἀξίαν ὠνούμενοι τῶν αὐτοῖς ὄντων τὰ οὐκ ὄντα. οἱ δὲ τὰ ὅρια τῶν ἠπείρων οἰκοῦντες οὔπω μέλανες, ἀλλὰ ὁμόφυλοι τὸ χρῶμα, μελαίνονται γὰρ οἱ μὲν ἧττον Αἰθιόπων, οἱ δὲ μᾶλλον Αἰγυπτίων. ξυνεὶς οὖν ὁ Ἀπολλώνιος τοῦ τῆς ἀγορᾶς ἤθους, "οἱ δὲ χρηστοί," ἔφη, "Ἕλληνες, ἢν μὴ ὀβολὸς ὀβολὸν τέκῃ καὶ τὰ ὤνια αὐτοῖς ἐπιτιμήσωσι καπηλεύοντες ἢ καθειργνύντες, οὔ φασι ζῆν, ὁ μὲν θυγατέρα σκηπτόμενος ἐν ὥρᾳ γάμων, ὁ δ' υἱὸν ἤδη τελοῦντα ἐς ἄνδρας, ὁ δ' ἐράνου πλήρωσιν, ὁ δ', ὡς οἰκοδομοῖτο οἰκίαν, ὁ δέ, ὡς αἰσχύνοιτο χρηματιστὴς ἥττων τοῦ πατρὸς δόξαι. καλῶς δ' ἄρ' εἶχεν, ἵνα ὁ πλοῦτος ἀτίμως ἔπραττεν ἰσότης τε ἤνθει,

μέλας δ' ἀπέκειτο σίδηρος,

ὁμονοούντων τῶν ἀνθρώπων, καὶ ἡ γῆ πᾶσα ἐδόκει μία."

For when he arrived at the confines of Ethiopia and Egypt, and the name of the place is Sycaminus, he came across a quantity of uncoined gold and linen and an elephant and various roots and myrrh and spices, which were all lying without anyone to watch them at the crossways. I will explain the meaning of this, for the same custom still survives among ourselves. It was a market place to which the Ethiopians bring all the products of their country; and the Egyptians in their turn take them all away and bring to the same spot their own wares of equal value, so bartering what they have got for what they have not. Now the inhabitants of the marches are not yet fully black but are half-breeds in matter of colour, for they are partly not so black as the Ethiopians, yet partly more so than the Egyptians. Apollonius, accordingly, when he realised the character of the market, remarked. "Contrast our good Hellenes: they pretend they cannot live unless one penny begets another, and unless they can force up the price of their goods by chaffering or holding them back; and one pretends that he has got a daughter whom it is time to marry, and another that he has got a son who has just reached manhood, and a third that he has to pay his subscription to his club, and a fourth that he is having a house built for him, and a fifth that he would be ashamed of being a worse man of business than his father was before him. What a splendid thing when it would be, if wealth were held in less honour and equality flourished a little more, and 'if the black iron were left to rust in the ground,' for then all men would agree with one another, and the whole earth would be like one brotherhood."

(Philostratus, VITA
APOLLONII 6.2)

Lions, Leopards, and Wild Beasts

Προϊόντι δὲ τῷ Ἀπολλωνίῳ καὶ τοῖς ἀμφ' αὐτὸν μαστοὶ ὀρῶν ἐφαίνοντο παρεχόμενοι δένδρα, ὧν Αἰθίοπες τὰ φύλλα καὶ τὸν φλοιὸν καὶ τὸ δάκρυον καρπὸν ἡγοῦνται, ἑώρων δὲ καὶ λέοντας ἀγχοῦ τῆς ὁδοῦ καὶ παρδάλεις καὶ τοιαῦτα θηρία ἕτερα, καὶ ἐπῄει οὐδὲν αὐτοῖς, ἀλλ' ἀπεπήδα σφῶν, ὥσπερ ἐκπεπληγμένα τοὺς ἀνθρώπους, ἔλαφοι δὲ καὶ δορκάδες καὶ στρουθοὶ καὶ ὄνοι, πολλὰ μὲν καὶ ταῦτα ἑωρᾶτο, πλεῖστα δὲ οἱ βόαγροί τε καὶ οἱ βούτραγοι· ξύγκειται δὲ τὰ θηρία ταῦτα τὸ μὲν ἐλάφου τε καὶ ταύρου, τὸ δὲ ἀφ' ὧνπερ τὴν ἐπωνυμίαν ἥρηκε. καὶ ὀστοῖς δὲ τούτων ἐνετύγχανον καὶ ἡμιβρώτοις σώμασιν, οἱ γὰρ λέοντες, ἐπειδὰν θερμῆς τῆς θήρας ἐμφορηθῶσιν, ἀτιμάζουσιν αὐτῆς τὰ περιττά, πιστεύοντες, οἶμαι, τῷ καὶ αὖθις θηράσειν.

Apollonius, however, and his party pushed on till they saw some round-shaped hills covered with trees, the leaves and bark and gum of which the Ethiopians regard as of great value; and they also saw lions close to the path, and leopards and other such wild animals; but they were not attacked by any of them, for they fled from them in haste as if they were scared at the sight of men. And they also saw stags and gazelles, and ostriches and asses, the latter in great numbers, and also many wild bulls and ox-goats, so-called, the former of these two animals being a mixture of the stag and the ox, that latter of the creatures from which its name is taken. They found moreover on the road the bones and half-eaten carcases of these; for the lions, when they have gorged themselves with fresh prey, care little for what is left over of it, because, I think, they feel sure of catching fresh quarry whenever they want it.

(Philostratus, VITA APOLLONII
6, 24)

Nonnos, a poet who lived in Panapolis, Egypt in the 5th century A. D., wrote a vast epic called DIONYSICA. After his conversion to Christianity he also wrote a paraphrase of the gospel in Greek hexameters.

The Origin of the Blemyes

Ἐρυθραίων πρόμος Ἰνδῶν,
ἱκεσίης κούφιζεν ἀναίμονα θαλλὸν ἐλαίης,
Ἰνδοφόνῳ γόνυ δοῦλον ὑποκλίνων Διονύσῳ.
καὶ θεός, ἀθρήσας κυρτούμενον ἀνέρα γαίῃ,
χειρὶ λαβὼν ὤρθωσε, πολυγλώσσῳ δ' ἅμα λαῷ

κυανέων πόμπευεν ἐρύκων' τηλόθεν 'Ινδῶν,
κοιρανίην στυγέοντα καὶ ἤθεα Δηριαδῆος,
'Αρραβίης ἐπὶ πέζαν, ὅπῃ παρὰ γείτονι πόντῳ
ὄλβιον οὖδας ἔναιε καὶ οὔνομα δῶκε πολίταις·
καὶ Βλέμυς ὠκὺς ἵκανεν ἐς ἑπταπόρου στόμα Νείλου,
ἐσσόμενος σκηπτοῦχος ὁμόχροος Αἰθιοπήων·
καί μιν ἀειθερέος Μερόης ὑπεδέξατο πυθμήν,
ὀψιγόνοις Βλεμύεσσι προώνυμον ἡγεμονῆα.

Now woollyhead Blemys,[1] chief of the Erythraian Indians, bent a slavish knee before Dionysos Indianslayer, holding the suppliant's unbloodied olivebranch. And the god when he saw the man bowed upon the eath, took his hand and lifted him up,[2] and sent him far away with his polyglot people, putting a distance between him and the swarthy Indians, now hating the lordship and the manners of Deriades, away to the Arabian land, where beside the sea he dwelt on a rich soil and gave his name to his people. Blemys quickly passed to the mouth of sevenstream Nile, to be the sceptred king of the Ethiopians, men of colour like his. The ground of Meroe[3] welcomed him, where it is always harvest, a chieftain who handed down his name to the Blemyes of later generations.

(Nonnos, DIONYSIACA
17.380-397)

This passage is taken from DE BELLO AFRICANO by Aulus Hirtius, a friend and companion of Julius Caesar. DE BELLO AFRICANO was added as an eighth book to Caesar's famous DE BELLO GALLICO.

A Defeated King Comes Home

Rex interim Juba, ut ex proelio fugerat, una cum Petreio interdin in villis latitando, tandem, nocturnis itineribus confectis, in regnum pervenit; atque ad oppidum Zamam, ubi ipse domicilium, conjuges liberosque habebat, quo ex cuncto regno omnem pecuniam, carissimasque res comportaverat, quodque inito bello operibus maximis munierat, accedit. Quem antea oppidani, rumore exoptato de Caesaris victoria audito, ob has caussas oppido prohibuerunt, quod bello contra pop. R. suscepto, in oppido

Notanda

1. The Blemyes were an Ethiopian tribe south of Egypt. India and Ethiopia were often confused, especially by later writers. Erythraian means by the Red Sea.
2. The formal acceptance into protection.
3. Bakarawia.

> Zama lignis congestis, maximam in medio foro pyram construxerat; ut, si forte bello foret superatus, omnibus rebus eo coacervatis, dehinc civibus cunctis interfectis, eodemque projectis, igne subjecto, tum demum se ipse insuper interficeret, atque una cum liberis, conjugibus, civibus, cunctaque gaza regia cremaretur. Postquam Juba ante portas diu multumque primo minis pro imperio egisset cum Zamensibus: deinde quum se parum proficere intellexisset, precibus quoque orasset, uti se ad suos Deos penates admitterent: ubi eos in sententia perstare animadvertit, nec minis, nec precibus suis moveri, quo magis se reciperent; tertio petit ab eis, ut sibi conjuges liberosque redderent, ut secum eos asportaret. Postquam sibi nihil omnino oppidanos responsi reddere animadvertit, nulla re ab iis impetrata, ab Zama discredit, atque ad villam suam cum M. Petreio, paucisque equitibus se confert.

Meanwhile King Juba, after he had fled from the battle, arrived at his kingdom, making the journey at night by hiding in the country houses. He approached the town of Zama where he had his wives, children, and home, and where he had collected from the whole kingdom all the money and the most precious possessions and which he had protected with great fortifications at the beginning of the war.

The townspeople had heard the long awaited rumor of Caesar's victory and kept Juba out of town for these reasons: because, having joined the war against the Roman people, he had piled wood in the town of Zama; he had constructed a very large pyre in the center of the Forum, so that, if by chance he was defeated in the war, having gathered together all his possessions in Zama, he would then kill all the citizens and throw them on the pyre, would light the fire, and then lastly would kill himself on the pyre, and thus together with his children, wives, citizens, and all the royal treasure, he would be cremated.

When King Juba had arrived before the gates, first he threatened the people of Zama long and hard with his royal power; then, when he saw that he was getting nowhere, he also implored them to admit him to their hearth and home; when he understood that they were sticking to their opinion (of not admitting him) and were not being moved by either threats or petitions to receive him, finally be begged them to return his wives and children to him so that he could carry them away. After he saw that the townspeople were giving him no kind of an answer, having not budged an inch, he left Zama and went to his own villa with Marcus Petreius and a few royal cavalry.

(Hirtius, DE BELLO
AFRICANO 91)

There are, of course, many references to Africa in Vergil's great poem, the AENEID. Such references are especially common in Book 4 which deals with Aeneas' stay in Carthage. Here is an example:

Anna's Vision of Carthage

Anna refert: "O luce magis dilecta sorori,
solane perpetua maerens carpere iuventa,
nec dulcis natos Veneris nec praemia noris?
id cinerem aut Manis credis curare sepultos?
esto; aegram nulli quondam flexere mariti,
non Libyae, non ante Tyro; despectus Iarbas
ductoresque alii, quos Africa terra triumphis
dives alit; placitone etiam pugnabis amori?
nec venit in mentem, quorum consederis arvis?
hinc Gaetulae urbes, genus insuperabile bello,
et Numidae infreni cingunt et in hospita Syrtis;
hinc deserta siti regio lateque furentes
Barcaei. quid bella Tyro surgentia dicam
germanique minas?
dis equidem auspicibus reor et Iunone secunda
hunc cursum Iliacas vento tenuisse carinas.
quam tu urbem, soror, hanc cernes, quae surgere regna
coniugio tali! Teucrum comitantibus armis,
Punica se quantis attollet gloria rebus!
tu modo posce deos veniam, sacrisque litatis
indulge hospitio causasque innecte morandi,
dum pelago desaevit hiems et aquosus Orion,
quassataeque rates, dum non tractabile caelum."

Anna replies: "O dearer to thy sister than the light, wilt thou, lonely and sad, pine away all thy youth long, and know not sweet children or love's rewards? Thinkest thou that dust or buried shades give heed to that? Grant that heretofore no wooers moved thy sorrow, not in Libya, not ere then in Tyre; that Iarbas was slighted, and other lords, whom the African land, rich in triumphs, rears; wilt thou wrestle also with a love that pleases? And dost thou not call to mind in whose lands thou art settled? On this side Gaetulian cities, a race invincible in war, unbridled Numidians, and the unfriendly Syrtis hem thee in; on that side lies a tract barren with drought, and Barcaeans, raging far and near. Why speak of the wars rising from Tyre, and thy brother's threats? With favouring gods, methinks indeed, and with Juno's aid, the Ilian ships have held their course hither with the wind. What a city thou wilt see rise here, my sister, what a realm, by reason of such wedlock? With Teucrian arms beside us, to what heights will Punic glory soar? Only do thou ask favour of the gods and, with sacrifice duly offered, be lavish with thy welcome, and weave pleas for delay, while at sea winter rages fiercely and Orion is stormy--while the ships are shattered, and the skies intractable!"

(Vergil, AENEID
4. 31-52)

Vitruvius was a celebrated writer on architecture. He lived in the first century B.C. Occasionally he considers non-architectural matters as in the following passage.

Why the Races Appear as They Do

Haec autem ex natura rerum sunt animadvertenda et consideranda atque etiam ex membris corporibusque gentium observanda. Namque sol quibus locis mediocriter profundit vapores, in his conservat corpora temperata; quaeque proxime currendo deflagrant, eripit exurendo temperaturam umoris; contra vero refrigeratis regionibus, quod absunt a meridie longe, non exhauritur a coloribus umor, sed ex caelo roscidus aer in corpora fundens umorem efficit ampliores corporaturas vocisque sonitus graviores. Ex eo quoque, quae sub septentrionibus nutriuntur gentes, inmanibus corporibus, candidis coloribus, derecto capillo et rufo, oculis caesis, sanguine multo ab umoris plenitate caelique refrigerationibus sunt conformati; qui autem sunt proximi ad axem meridianum subiectique solis cursui, brevioribus corporibus, colore fusco, crispo capillo, oculis nigris, cruribus validis, sanguine exiguo solis impetu perficiuntur. Itaque etiam propter sanguinis exiguitatem timidiores sunt ferro resistere, sed ardores ac febres subferunt sine timore, quod nutrita sunt eorum membra cum fevore; itaque corpora, quae nascuntur sub septentrione, a febri sunt timidiora et inbecilla, sanguinis autem abundantia ferro resistunt sine timore.

Now these things are to be observed and weighed in the light of Nature, and further to be tested by the figure and physique of different peoples. For in those regions where the sun pours forth a moderate heat, he keeps the body duly tempered; where he comes near and the earth scorches, he burns out and removes the moisture; whereas in the cold regions, because they are far distant from the south, the moisture is not drawn out from their complexions, but the dewy air from the sky pours moisture into the body, enlarges the physique and deepens the voice. Hence, also, the races of the north receive nourishment, and are characterised by tall stature, fair complexion, straight red hair, blue eyes, fullness of blood, owing to the abundance of moisture and the cool climate. Those, however, who are nearest to the southern climes and under the sun's orbit, owing to his violence, have a smaller stature, dark complexion, curly hair, black eyes, strong legs, and thinness of blood. Therefore, also, because of their thin blood, they fear to resist the sword, but endure heat and fever without fear, because their limbs are nourished by heat. Those persons who are born under a northern sky, are weak and more timid in face of fever, but fearlessly resist the sword owing to their fullness of blood.

(Vitruvius, DE
ARCHITECTURA 6)

Vergil's contemporary, Ovid, likewise makes many references to Africa. Here are two examples from Ovid's famous compendium of mythology, the METAMORPHOSES.

Why Ethiopians Are Black-Skinned

Tum vērō Phaethon cunctis e partibus orbem
adspicit accensum nec tantos sustinet aestus
ferventisque auras velut ē fornāce profunda
ōre trahit currusque suōs candescere sentit;
et neque iam cinerēs eiectatamque favillam
ferre potest calidōque involvitur undique fūmō,
quoque eat aut ubi sit, picea cālīgine tectus
nescit et arbitriō volucrum raptatur equōrum.
Sanguine tum crēdunt in corporā summā vocatō
Aethiopum populos nigrum traxisse colōrem;
tum facta est Libye raptis umoribus aestu
ārida, tum nymphae passīs fontēsque lacūsque
deflēvere cōmīs; quaerit Boēotia Dīrcēn.

Then indeed does Phaethon see the earth aflame on every hand; he cannot endure the mighty heat, and the air he breathes is like the hot breath of a deep furnance. The chariot he feels growing white-hot beneath his feet. He can no longer bear the ashes and whirling sparks, and is completely shrouded in the dense, hot smoke. In this pitchy darkness he cannot tell where he is or whither he is going, and is swept along at the will of his flying steeds.

It was then, as men think, that the peoples of Aethiopia became black-skinned, since the blood was drawn to the surface of their bodies by the heat. Then also Libya became a desert, for the heat dried up her moisture.

(Ovid, METAMORPHOSES
2.227-240)

Why Libya Is Full of Snakes

Sed tamen ambobus versae solacia formae
magna nepos dederat, quem debellata colebat
India, quem positis celebrabat Achaia templis;
solus Abantiades ab origine cretus eadem
Acrisius superest, qui moenibus arceat urbis
Argolicae contraque deum ferat arma genusque
non putet esse deum: neque enim Iovis esse putabat
Persea, quem pluvio Danae conceperat auro.
mox tamen Acrisium (tanta est praesentia veri)
tam violasse deum quam non agnosse nepotem
paenitet: inpositus iam caelo est alter, at alter
viperei referens spolium memorabile monstri
aera carpebat tenerum stridentibus alis,
cumque super Libycas victor penderet harenas,
Gorgonei capitis guttae cecidere cruentae;
quas humus exceptas varios animavit in angues,
unde frequens illa est infestaque terra colubris.

But both in their altered form found great comfort in their grandson, whom conquered India now worshipped, whose temples Greece had filled with adoring throngs. There was one only, Acrisius, the son of Abas, sprung from the same stock, who forbade the entrance of Bacchus within the walls of his city, Argos, who violently opposed the god, and did not admit that he was the son of Jove, whom Danae had conceived of a golden shower. And yet, such is the power of truth, Acrisius in the end was sorry that he had repulsed the god and had not acknowledged his grandson. The one had now been received to a place in heaven; but the other,, bearing the wonderful spoil of the snake-haired monster, was taking his way through the thin air on whirring wings. As he was flying over the sandy wastes of Libya, bloody drops from the Gorgon's head fell down; and the earth received them as they fell and changed them into snakes of various kinds. And for this cause the land of Libya is full of deadly serpents.

(Ovid, METAMORPHOSES 4.604-620)

The first century A.D. poet Lucan was the author of an epic called the PHARSALIA about the civil war between Caesar and Pompey. Here is a passage from the epic dealing with Africa:

Cleopatra's Largesse

Pax ubi parta ducis donisque ingentibus empta est,
Excepere epulae tantarum gaudia rerum,
Explicuitque suos magno Cleopatra tumultu
Nondum translatos Romana in saecula luxus.
Ipse locus templi, quod vix corruptior aetas
Extruat, instar erat; laqueataque tecta ferebant
Divitias, crassumque trabes absconderat aurum.
Nec summis crustata domus sectisque nitebat
Marmoribus, stabatque sibi non segnis achates
Purpureusque lapis, totaque effusus in aula
Calcabatur onyx; hebenus Meroitica vastos
Non operit postes, sed stat pro robore vili,
Auxilium non forma domus. Ebur atria vestit,
Et suffecta manu foribus testudinis Indae
Terga sedent, crebro maculas distincta zmaragdo.
Fulget gemma toris, et iaspide fulva supellex
Stat mensas onerans, variaque triclinia veste
Strata micant, Tyrio cuius pars maxima fuco
Cocta diu virus non uno duxit aeno,
Pars auro plumata nitet, pars ignea cocco,
Ut mos est Phariis miscendi licia telis.
Tum famulae numerus turbae populusque minister.
Discolor hos sanguis, alios distinxerat aetas;
Haec Libycos, pars tam flavos gerit altera crines,
Ut nullis Caesar Rheni se dicat in arvis
Tam rutilas vidisse comas; pars sanguinis usti
Torta caput refugosque gerens a fronte capillos;
Nec non infelix ferro mollita iuventus
Atque exsecta virum: stat contra fortior aetas
Vix ulla fuscante tamen lanugine malas.
  Discubuere illic reges maiorque potestas,
Caesar; et immodice formam fucata nocentem,
Nec sceptris contenta suis nec fratre marito,
Plena maris rubri spoliis, colloque comisque
Divitias Cleopatra gerit cultuque laborat.
Candida Sidonio perlucent pectora filo,
Quod Nilotis acus conpressum pectine Serum
Solvit et extenso laxavit stamina velo.
Dentibus hic niveis sectos Atlantide silva
Imposuere orbes, quales ad Caesaris ora
Nec capto venere Iuba. Pro caecus et amens

Ambitione furor, civilia bella gerenti
Divitias aperire suas, incendere mentem
Hospitis armati. Non sit licet ille nefando
Marte paratus opes mundi quaesisse ruina;
Pone duces priscos et nomina pauperis aevi,
Fabricios Curiosque graves, hic ille recumbat
Sordidus Etruscis abductus consul aratris:
Optabit patriae talem duxisse triumphum.

When Caesar's favour was gained and bought by mighty gifts, so joyful an event was followed by a feast; great was the bustle, as Cleopatra displayed her magnificence-magnificence which Roman society had not yet adopted. The place itself was the size of a temple, such a temple as a corrupt age would hardly rear; the panels of the ceiling displayed wealth, and the rafters were hidden beneath a thick coating of gold. The walls shone with marble; nor were they merely overlaid with a thin surface of it; and agate stood there on its own account, no useless ornament, and porphyry. Alabaster was laid all over the hall to tread on; and the ebony of Meroe, no mere covering for the great doors, took the place of common wood--a support and no mere decoration of the dwelling. Ivory clothed the entrance-hall; and Indian tortoise-shell, artificially coloured, was inlaid upon the doors, and its spots were adorned with many an emerald. Jewels glittered on the couches; the cups, tawny with jasper, loaded the tables, and the sofas were bright with coverlets of divers colours--most had long been steeped in Tyrian dye and took their hue from repeated soakings, while others were embroidered with bright gold, and others blazed with scarlet, as the Egyptian manner is of mingling leashes in the web. There was also a swarm of attendants, and a multitude to serve the banqueters, differing from one another in race or age. Some had the hair of Africa, and others were so fair-headed that Caesar said he had never seen hair so red in the Rhine country; some had dark skins and wooly heads, with hair receding from the forehead. There too were hapless boys who had lost their manhood by the knife; and opposite them stood youths, whose cheeks, in spite of their age, were scarce darkened by any down.

There the sovereigns sat down, and with them Caesar, greater than they. Cleopatra, not content with a crown of her own and her brother for husband, was there, with her baleful beauty painted up beyond all measure: covered with the spoils of the Red Sea, she carried a fortune round her neck and in her hair, and was weighed down by her ornaments. Her white breasts were revealed by the fabric of Sidon, which, close-woven by the shuttle of the Seres, the Egyptian needle-worker pulls out, and loosens the thread by stretching the stuff. Then they placed upon snowy tusks round tables cut in Moorish forests, such tables as Caesar did not see even after he conquered Juba. What blindness, what madness for display, to reveal their wealth to the general in a civil war, and to kindle the avarice of a guest in arms! Even if it were not Caesar, in his impious warfare greedy to get wealth by the havoc of a world--place here the ancient leaders whose names adorn an age of poverty, a Fabricius and stern Curius; or let the consul, summoned unwashed from his plough in Etruria, take his place at this table, and he will pray to celebrate for his country a triumph as splendid.

(Lucan, PHARSALIA 10.107-154)

Quintus Curtius Rufus, a minor Roman historian of the first century A. D., wrote a romanticized life of Alexander the Great. In the following passage he describes the grove of Ammon (Hammon) in northern Africa:

A Beautiful Retreat

> Est et aliud Hammonis nemus; in medio habet fontem--Solis aquam vocant--; sub lucis ortum tepida manat, medio die, cuius vehementissimus est calor, frigida eadem fluit, inclinato in vesperam calescit, media nocte fervida exaestuat, quoque nox propius vergit ad lucem, multum ex nocturno calore descrescit, donec sub ipsum diei ortum assueto tepore languescat. Quod pro deo colitur, non eandem effigiem habet quam vulgo diis artifices accommodaverunt; umbilico maxime similis est habitus zmaragdo et gemmis coagmentatus. Hunc, cum responsum petitur, navigio aurato gestant sacerdotes, multis argenteis pateris ab utroque navigii latere pendentibus; sequuntur matronae virginesque patrio more inconditum quoddam carmen canentes, quo propitiari Iovem credunt, ut certum edat oraculum.

There is also another grove of Ammon; in the middle of it is a fountain--they call it the water of the Sun--; at daybreak its flow is lukewarm, in the middle of the day, which is very hot indeed, the same fount is cold, as the day inclines towards evening it grows warmer, in the middle of the night it boils forth hot, and as the night approaches nearer to dawn, it decreases greatly from its nocturnal heat, until at daybreak it cools off to its normal temperature. What is worshipped as the god does not have the same form that artificers have commonly given to the deities; its appearance is very like that of a navel fastened in a mass of emeralds and other gems. When an oracle is sought, the priests carry this in a golden boat with many silver cups hanging from both sides of the boat; matrons and maidens follow, singing in the native manner a kind of rude song, by which they believe Jupiter is propitiated and led to give a trustworthy response.

(Quintus Curtius
VITA ALEXANDRI 22-26)

The following poem was written by Ausonius, a 4th century A. D. author.

To Meroe

Qui primus, Meroe, nomen tibi condidit, ille
  Thesidae nomen condidit Hippolyto.
nam divinare est, nomen componere, quod sit
  fortunae et morum vel necis indicium.
Protesilae, tibi nomen sic fata dederunt,
  victima quod Troiae prima futurus eras.
Idmona quod vatem, medicum quod Iapyga dicunt,
  discendeas artes nomina praeveniunt.
et tu sic Meroe, non quod sis atra colore,
  ut quae Niliaca nascitur in Meroe;
infusum sed quod vinum non diluis undis,
  potare inmixtum sueta merumque merum.

Who first compounded thee thy name, Meroe, he for Hippolytus, Theseus' son, compounded a name. For 'tis divining to make such a name as betokens lot, or character, or death. So, Protesilaus, the Fates gave thee they name, because thou wert to be Troy's first victim. When men call a poet Idmon, a physician Iapyx, the names anticipate the arts they are to learn. Even so art thou Meroe, not because thou art dusky-hued as one born in Nile-washed Meroe; but because thou never slakest wine with water, being used to drink draughts unallayed of wine, pure wine.

SUGGESTIONS FOR TEACHERS IN LOWER AND MIDDLE SCHOOLS

I. In connection with Unit 1 of VOCES DE OLYMPO where Jupiter is discussed, read aloud to the children the passage on Jupiter's shrine at Ammon from Quintus Rufus found in the first part of this chapter. Invite the children to construct a diorama of the shrine.

II. In connection with Unit 6 of ROMANI VIVENTES ET DICENTES where animals are discussed, read the passages from Philostratus, Achilles Tatius, and Ovid dealing with animals in the first part of this chapter. Explain who Philostratus, Achilles Tatius, and Ovid were. When reading the passages, be sure to explain the difficult terms and names.

III. After reading the story of the Phoenix from Achilles Tatius to the pupils invite the pupils to develop a comic strip version of the story and models or paintings of the Phoenix.

IV. In connection with the story of Phaeton found in Unit 4 of VOCES DE OLYMPO read the children the selection on "Why Ethiopians Are Black-Skinned" from Ovid as given in the first part of this chapter. Vitruvius' passage on "Why the Races Appear as They Do" might also be read. Ask the pupils if they think Ovid and Vitruvius are scientifically correct in what they say here.

SUGGESTIONS FOR TEACHERS IN UPPER SCHOOLS

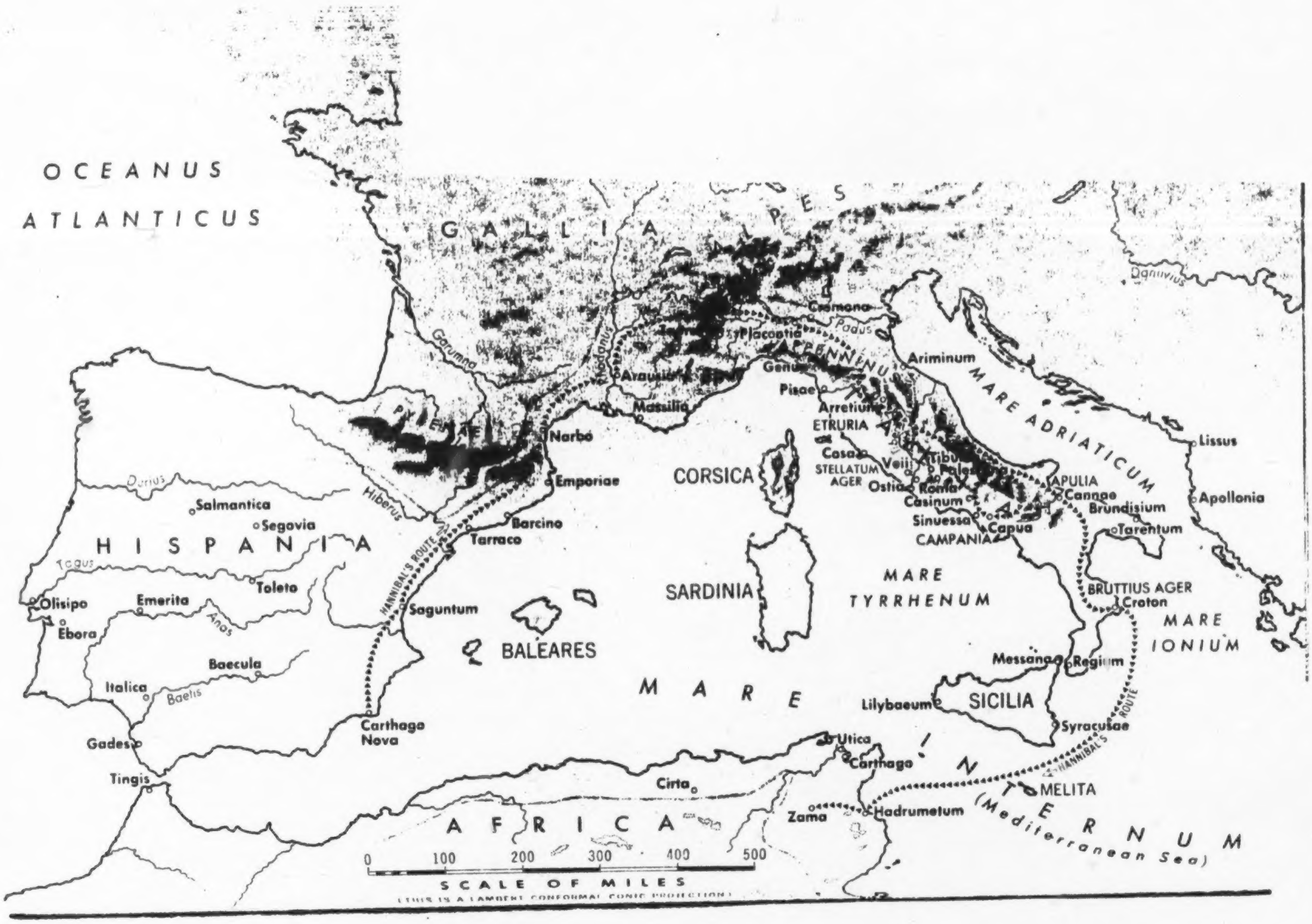
I. For a third, fourth, or fifth level class of high school Latin develop a literature unit based upon the Latin passages found in the first part of this chapter. Duplicate and distribute these passages. Have them read and discussed. Discuss the life and significance of each author.

II. Duplicate and distribute the Greek passages found in the first part of this chapter. Read and discuss these with a high school Latin or Greek class at any level.

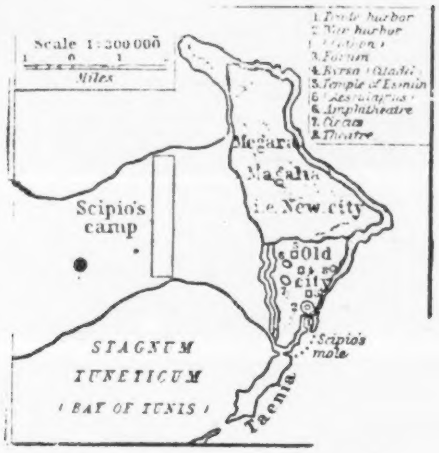
APPENDIX I—ATLAS

Praenotandum: It is hoped the maps contained in this Appendix will be useful to the teacher in locating place names mentioned in the text of this Curriculum Resource.

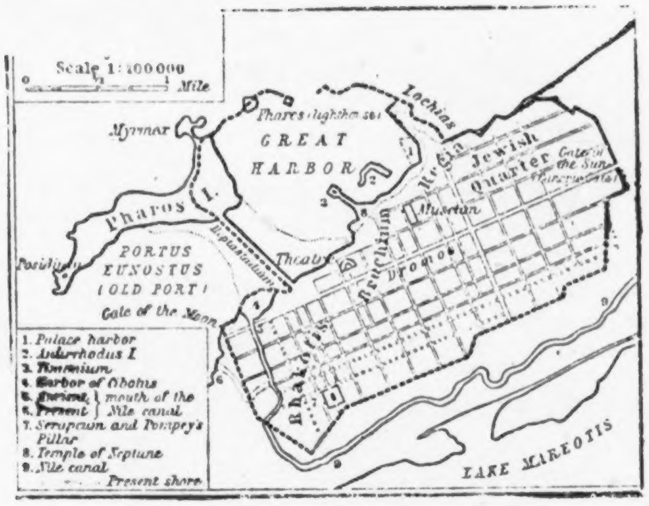
The Western Mediterranean at the Time of Hannibal

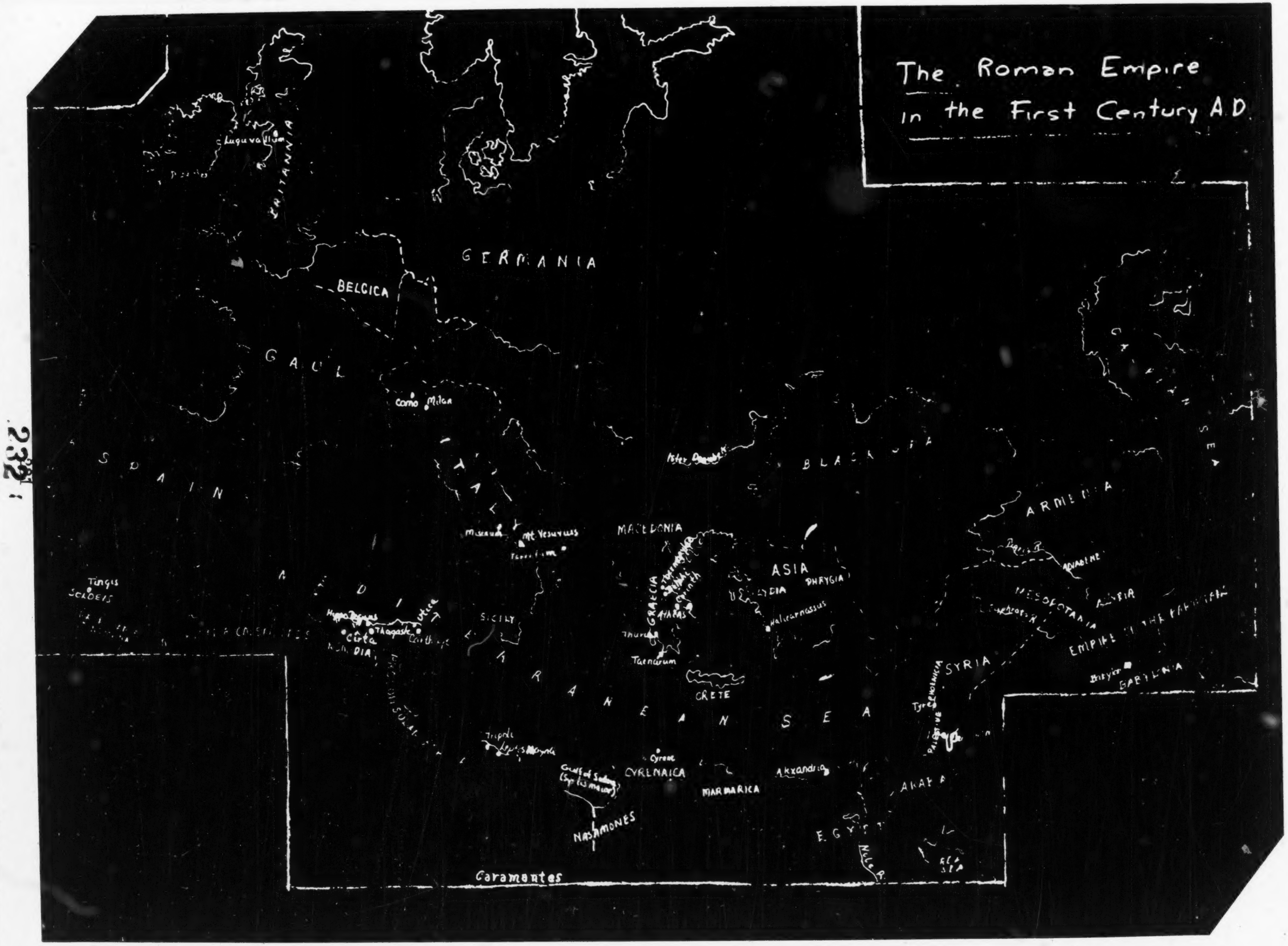

OCEANUS
ATLANTICUS
GALLIA
ALPES
Danuvius
Cremona
Padus
Placentia
APENNINUS
Garumna
Rhodanus
Arausio
Genua
Massilia
Pisae
Ariminum
MARE ADRIATICUM
Arretium
ETRURIA
PYRENAEI
Narbo
Emporiae
CORSICA
Cosa
STELLATUM AGER
Veii
Tibur
Ostia
Roma
Casinum
Sinuessa
Capua
CAMPANIA
APULIA
Cannae
Brundisium
Tarentum
Lissus
Apollonia
Durius
Salmantica
Segovia
Hiberus
HISPANIA
Barcino
Tarraco
Tagus
Toleto
Olisipo
Emerita
Ebora
Anas
HANNIBAL'S ROUTE
Saguntum
BALEARES
SARDINIA
MARE TYRRHENUM
BRUTTIUS AGER
Croton
MARE IONIUM
Baecula
Italica
Baetis
Messana
Regium
MARE
Lilybaeum
SICILIA
Syracusae
HANNIBAL'S ROUTE
Gades
Carthago Nova
Utica
Carthago
INTERNUM
(Mediterranean Sea)
Tingis
Cirta
MELITA
Zama
Hadrumetum
AFRICA
0
100
200
300
400
500
SCALE OF MILES
(THIS IS A LAMBERT CONFORMAL CONIC PROJECTION)

The Plan of Carthage

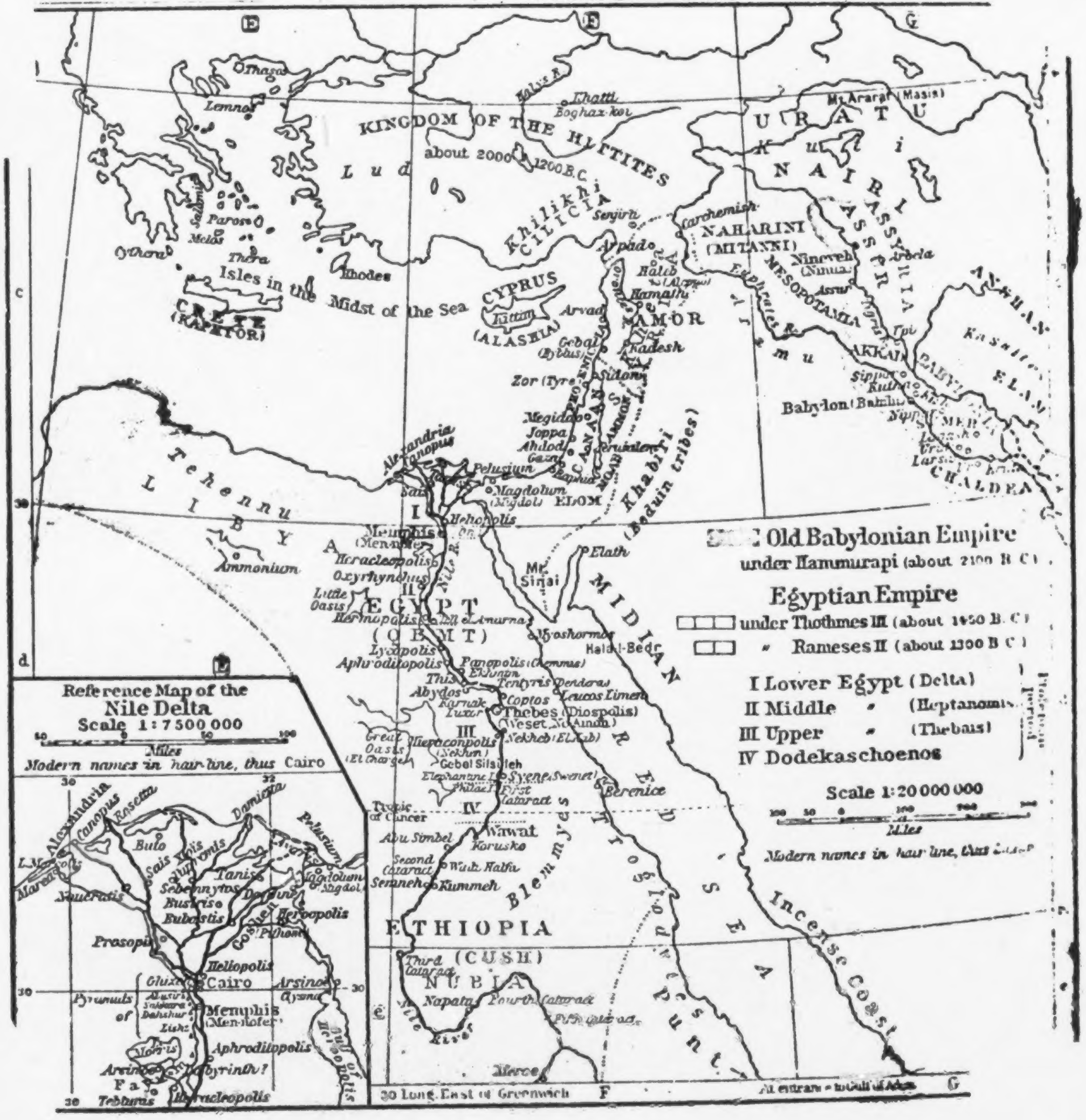

Scale 1:200000
1 0 1
Miles
1. Trade harbor
2. War harbor
(Cothon)
3. Forum
4. Byrsa (Citadel)
5. Temple of Esmun
(Aesculapius)
6. Amphitheatre
7. Circus
8. Theatre
Megara
Magalia
i.e. New city
Scipio's camp
Old city
Scipio's mole
STAGNUM
TUNETICUM
(BAY OF TUNIS)
Taenia

The Plan of Alexandria

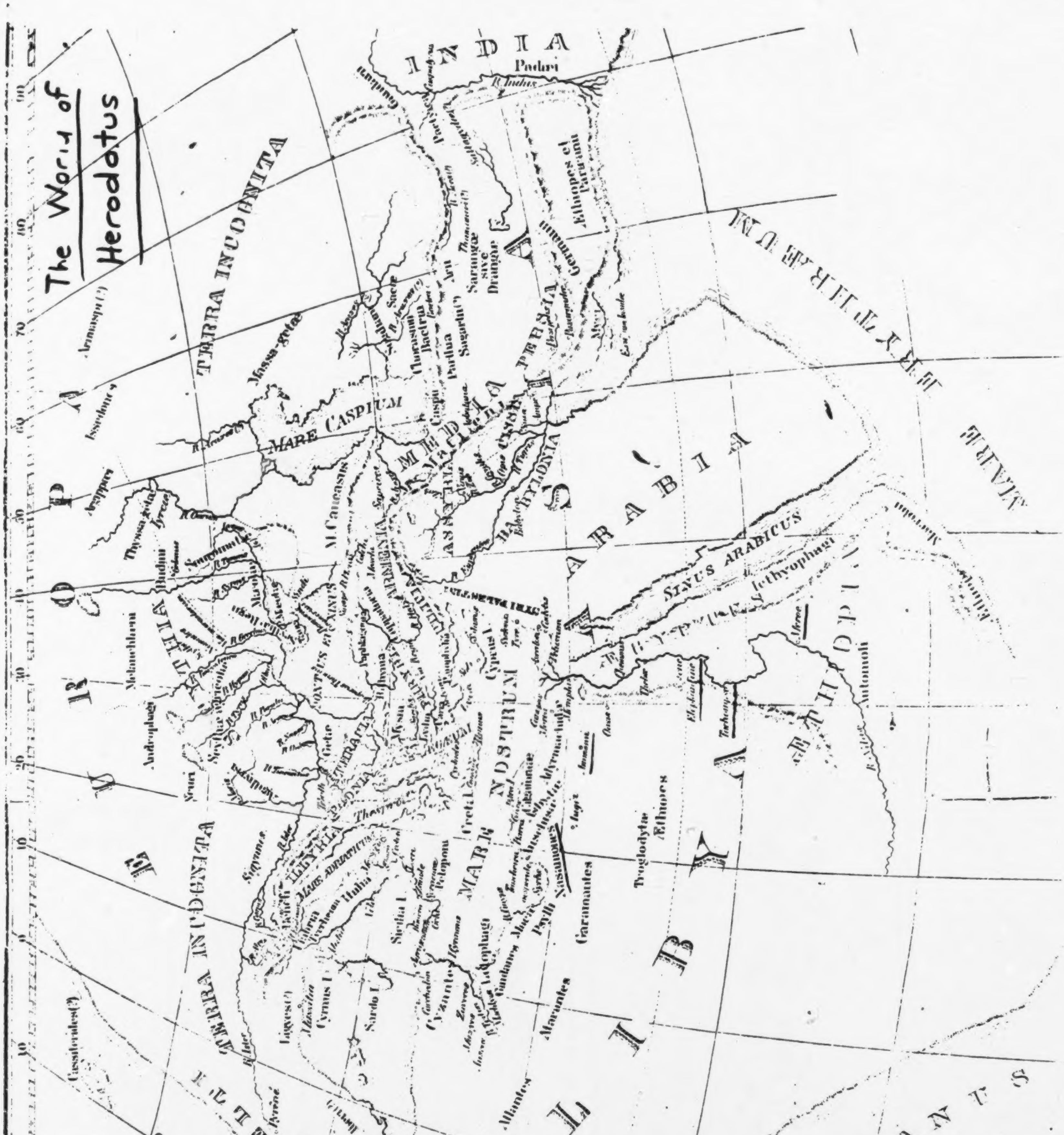

Scale 1:100000
0 ½ 1 Mile
Myrnar
Pharos (lighthouse)
GREAT
HARBOR
Lochias
Pharos I.
Regia
Jewish
Quarter
Gate of the Sun
Museum
Theatre
Bruchium
Dromos
Heptastadium
Posidium
PORTUS
EUNOSTUS
(OLD PORT)
Gate of the Moon
Rhakotis
LAKE MAREOTIS
1. Palace harbor
2. Antirrhodus I.
3. Timonium
4. Harbor of Kibotus
5. Ancient
6. Present
mouth of the Nile canal
7. Serapeum and Pompey's Pillar
8. Temple of Neptune
9. Nile canal
Present shore


The Roman Empire
in the First Century A.D.
BRITANNIA
Luguvallium
GERMANIA
BELGICA
GAUL
Como
Milan
SPAIN
ITALY
Misenum
Mt Vesuvius
Tarentum
Ister Danube R.
BLACK SEA
MACEDONIA
GRAECIA
Athens
Corinth
Thurii
Taenarum
CRETE
ASIA
LYDIA
PHRYGIA
Halicarnassus
ARMENIA
Tigris R.
ADIABENE
MESOPOTAMIA
ASSYRIA
Euphrates R.
EMPIRE OF THE PARTHIANS
Babylon
BABYLONIA
SYRIA
PHOENICIA
Tyre
PALESTINE
ARABIA
EGYPT
Nile R.
RED SEA
Alexandria
MARMARICA
Cyrene
CYRENAICA
Gulf of Sidra (Syrtis maior)
NASAMONES
Garamantes
Tripoli
Leptis Magna
MEDITERRANEAN SEA
SICILY
Utica
Carthage
Thagaste
Cirta
Hippo Regius
NUMIDIA
PROCONSULARIS
Tingis
Tingis
SCADEIS

The Egyptian Empire

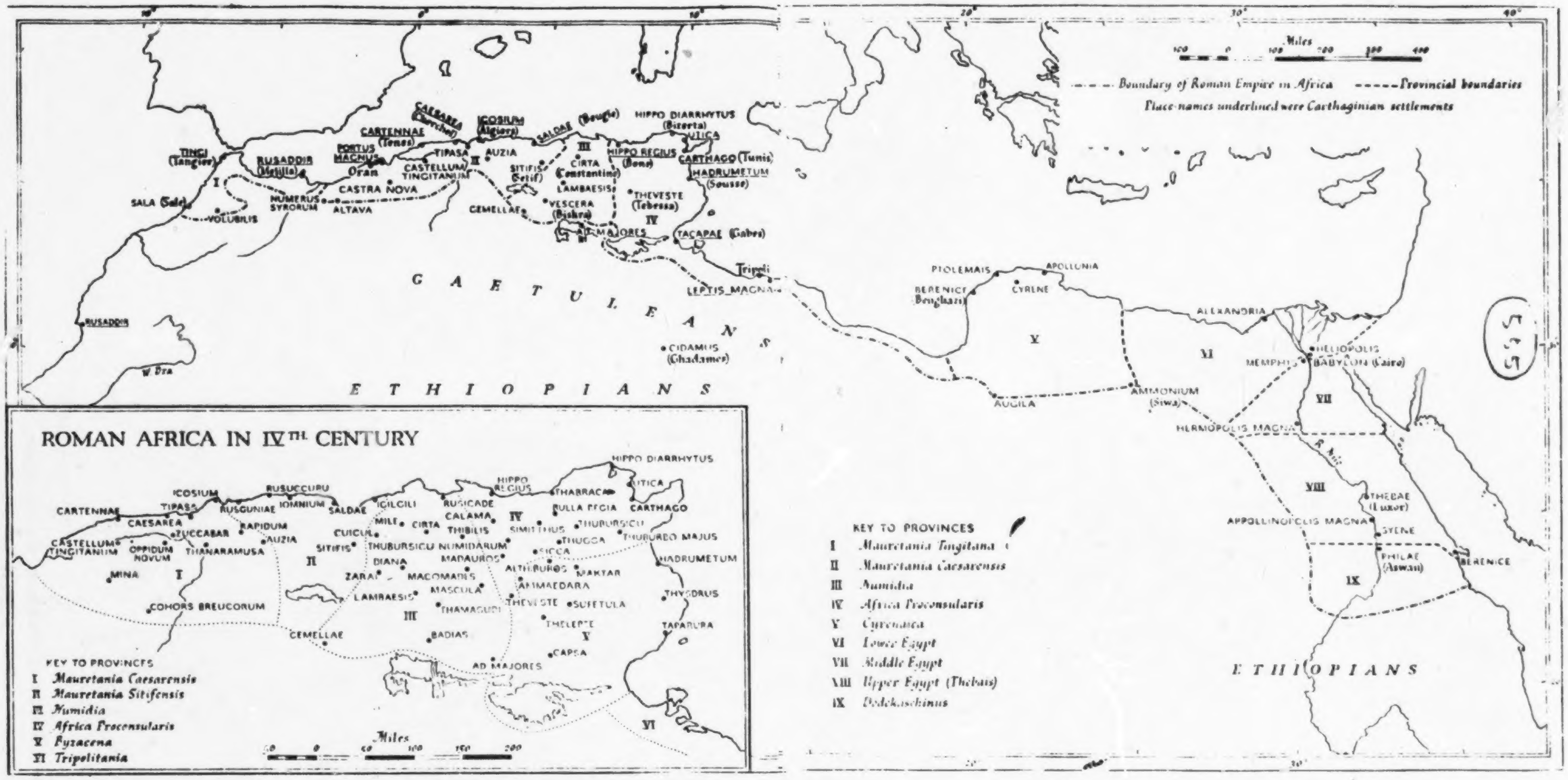

KINGDOM OF THE HITTITES
about 2000 - 1200 B.C.
Khatti
Boghaz-koi
Lud
CILICIA
Khilikhi
URARTU
NAIRI
ASSYRIA
Mt. Ararat (Masis)
Carchemish
NAHARINI (MITANNI)
MESOPOTAMIA
Nineveh
Assur
Arbela
Arpad
Haleb
Hamath
AMOR
Kadesh
Arvad
Gebal (Byblus)
Zor (Tyre)
Sidon
Megiddo
Joppa
Ashdod
Gaza
Jerusalem
CANAAN
MOAB
EDOM
Khabiri (Beduin tribes)
Babylon
ELAM
CHALDEA
ANSHAN
Thasos
Lemnos
Paros
Melos
Thera
Cythera
Rhodes
Isles in the Midst of the Sea
CYPRUS (ALASHIA)
Kittim
CRETE (KAPHTOR)
Tehennu
LIBYA
Ammonium
Alexandria
Canopus
Pelusium
Magdolum
Sais
Heliopolis
Memphis
Heracleopolis
Oxyrhynchus
Little Oasis
Hermopolis
EGYPT (QEMT)
Tell el-Amarna
Lycopolis
Aphroditopolis
Panopolis
Abydos
Coptos
Thebes (Diospolis)
Karnak
Luxor
Hieraconpolis
Great Oasis
Gebel Silsileh
Elephantine
Syene
First Cataract
Tropic of Cancer
Abu Simbel
Wawat
Korusko
Second Cataract
Wadi Halfa
Semneh
Kummeh
ETHIOPIA (CUSH)
NUBIA
Third Cataract
Napata
Fourth Cataract
Fifth Cataract
Meroe
Mt. Sinai
Elath
MIDIAN
Myoshormos
Berenice
RED SEA
Troglodytes
Blemmyes
Punt
Incense Coast
I
II
III
IV
Old Babylonian Empire under Hammurapi (about 2100 B.C.)
Egyptian Empire
under Thothmes III (about 1450 B.C.)
" Rameses II (about 1300 B.C.)
I Lower Egypt (Delta)
II Middle " (Heptanomis)
III Upper " (Thebais)
IV Dodekaschoenos
Scale 1:20 000 000
Miles
Modern names in hair line, thus Cairo
30 Long. East of Greenwich
At entrance to Gulf of Aden
Reference Map of the Nile Delta
Scale 1:7 500 000
Miles
Modern names in hair line, thus Cairo
Rosetta
Damietta
Buto
Sais
Xois
Sebennytos
Tanis
Busiris
Bubastis
Naucratis
Prosopis
Heroopolis
Pithom
Heliopolis
Cairo
Memphis (Men-nofer)
Aphroditopolis
Arsinoe
Labyrinth
Fayum
Heracleopolis
Tebtunis

The World of Herodotus


The World of Herodotus
INDIA
TERRA INCOGNITA
MARE CASPIUM
MARE ERYTHRÆUM
PERSIA
MEDIA
ARMENIA
BABYLONIA
ARABIA
SINUS ARABICUS
ÆGYPTUS
ÆTHIOPIA
EUROPA
SCYTHIA
THRACIA
PONTUS EUXINUS
MARE NOSTRUM
MARE ADRIATICUM
LIBYA
CELTÆ
OCEANUS

Northern Africa in the Roman Empire

Northern Africa in the Roman Empire

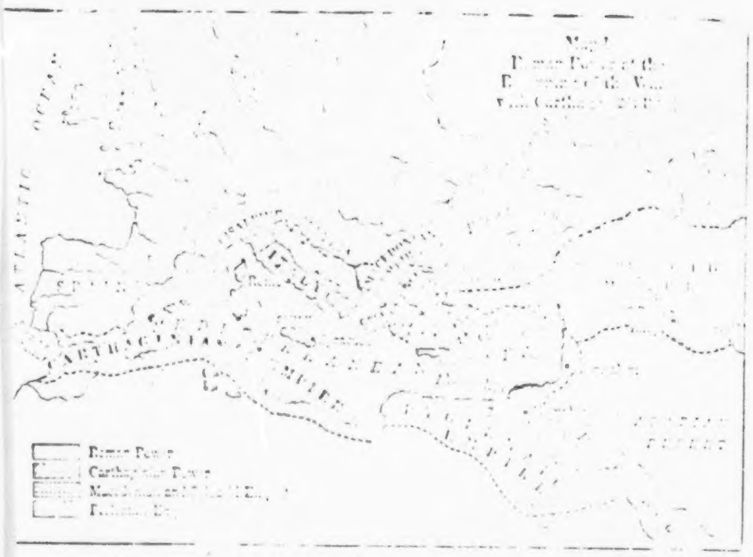

Boundary of Roman Empire in Africa
Provincial boundaries
Place-names underlined were Carthaginian settlements
Miles
TINGI (Tangier)
SALA (Salé)
VOLUBILIS
RUSADDIR (Melilla)
PORTUS MAGNUS
Oran
CARTENNAE (Tenes)
CAESAREA (Cherchel)
ICOSIUM (Algiers)
TIPASA
AUZIA
CASTELLUM TINGITANUM
CASTRA NOVA
NUMERUS SYRORUM
ALTAVA
SALDAE (Bougie)
SITIFIS (Setif)
CIRTA (Constantine)
LAMBAESIS
VESCERA (Biskra)
CEMELLAE
AD MAJORES
HIPPO REGIUS (Bone)
HIPPO DIARRHYTUS (Bizerta)
UTICA
CARTHAGO (Tunis)
HADRUMETUM (Sousse)
THEVESTE (Tebessa)
TACAPAE (Gabes)
Tripoli
LEPTIS MAGNA
CIDAMUS (Ghadames)
RUSADDIR
W Dra
G A E T U L E A N S
E T H I O P I A N S
PTOLEMAIS
APOLLONIA
BERENICE Benghazi
CYRENE
AUGILA
AMMONIUM (Siwa)
ALEXANDRIA
MEMPHIS
HELIOPOLIS
BABYLON (Cairo)
HERMOPOLIS MAGNA
R. Nile
APPOLLINOPOLIS MAGNA
THEBAE (Luxor)
SYENE
PHILAE (Aswan)
BERENICE
I
II
III
IV
V
VI
VII
VIII
IX
KEY TO PROVINCES
I Mauretania Tingitana
II Mauretania Caesarensis
III Numidia
IV Africa Proconsularis
V Cyrenaica
VI Lower Egypt
VII Middle Egypt
VIII Upper Egypt (Thebais)
IX Dodekaschinus
ROMAN AFRICA IN IV^TH CENTURY
CARTENNAE
ICOSIUM
TIPASA
CAESAREA
RUSGUNIAE
RUSUCCURU
IOMNIUM
SALDAE
RAPIDUM
ZUCCABAR
AUZIA
CASTELLUM TINGITANUM
OPPIDUM NOVUM
THANARAMUSA
MINA
COHORS BREUCORUM
IGILGILI
MILEV
CIRTA
CUICUL
SITIFIS
THUBURSICU NUMIDARUM
DIANA
ZARAI
MACOMADES
LAMBAESIS
MASCULA
THAMAGUDI
CEMELLAE
BADIAS
AD MAJORES
RUSICADE
CALAMA
THIBILIS
HIPPO REGIUS
THABRACA
BULLA REGIA
SIMITTHUS
MADAUROS
ALTHIBUROS
AMMAEDARA
THEVESTE
SUFETULA
THELEPTE
CAPSA
SICCA
THUGGA
THUBURSICU
THUBURBO MAJUS
MAKTAR
HIPPO DIARRHYTUS
UTICA
CARTHAGO
HADRUMETUM
THYSDRUS
TAPARURA
KEY TO PROVINCES
I Mauretania Caesarensis
II Mauretania Sitifensis
III Numidia
IV Africa Proconsularis
V Byzacena
VI Tripolitania
Miles

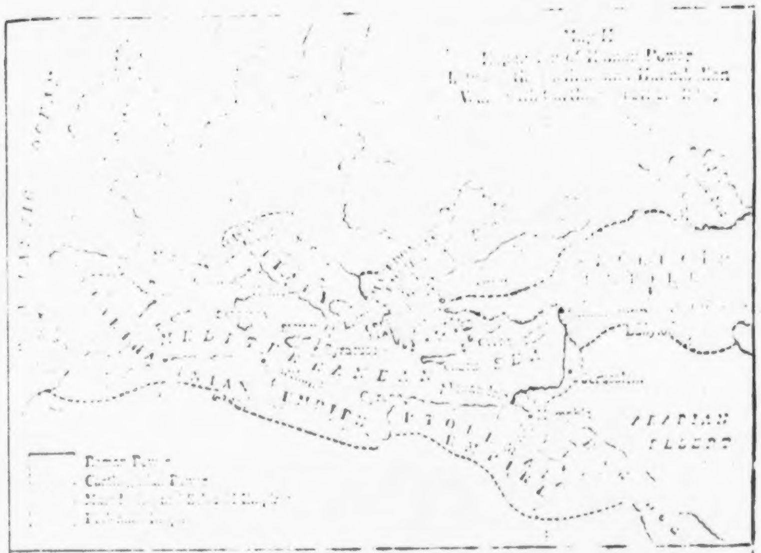
The main map shows the greatest extent of Roman dominion in Africa, in the middle of the third century A.D., with the major administrative divisions at that time. Note that to the Romans the word *Africa* was properly applied only to one province, though in a more general sense it could mean North Africa with the exception of Egypt. The territory south of the area of Roman control was generally referred to as *Ethiopia*, though in a more specific sense Ethiopia was the Nile valley above Egypt, *Ethiopia supra Aegyptum.*

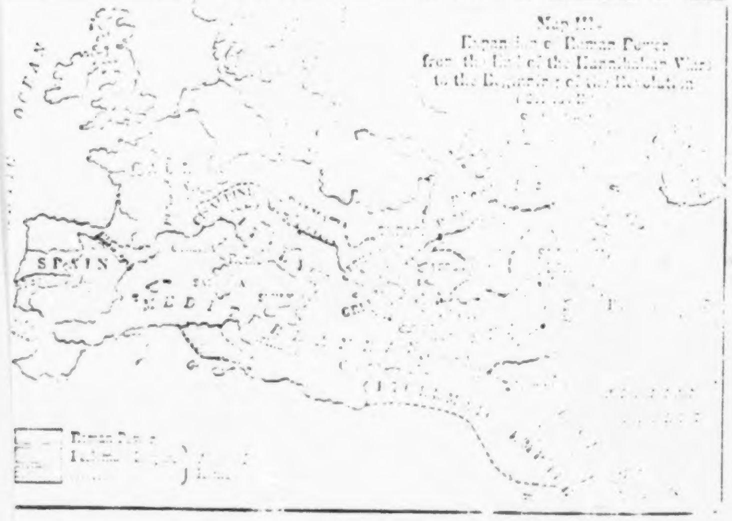
Roman settlement was densest in the provinces of Africa and Numidia, and in the inset map an attempt has been made to show, as well as the reorganisation of provinces which took place at the end of the third century, the large number of Roman towns in this region. To the west of Numidia, the Berber tribes effectively confined Roman settlement to the narrow coastal plain, and it was hardly more extensive than the area earlier dominated by the Carthaginian trading posts (underlined on the map). Between Africa proper and Egypt, except in Cyrenaica (initially colonised by Greeks), the desert presses close to the sea, and once again Roman settlement was confined to coastal towns. In Egypt the Nile valley was held as far south as the First Cataract at Aswan, the Dodekaschinus being held as a buffer province against the attacks of the Numidians, to whom it was lost at the end of the third century.

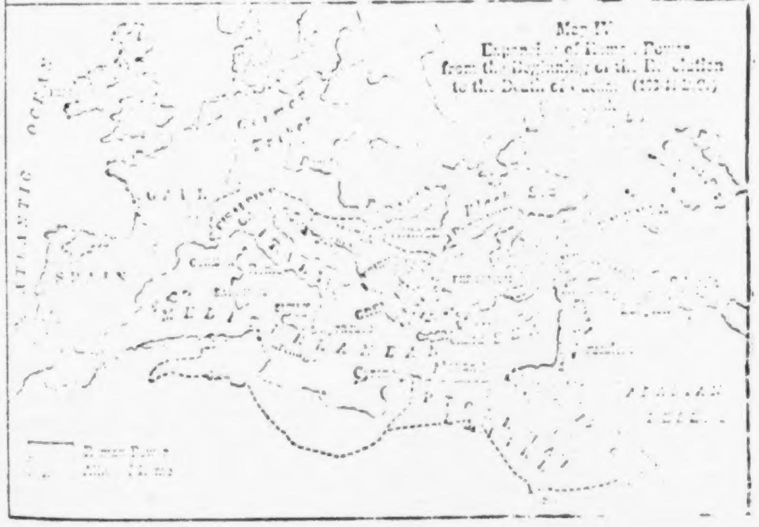
The inset shows the provinces of the reduced empire in north-western Africa of the fourth century A.D., together with the sites of some of the more important Roman settlements. It will be seen that the fertile plains of modern Tunisia and eastern Algeria were the scene of intensive colonisation. The area effectively controlled by the Byzantine emperors after the reconquest from the Vandals was limited to this zone of intensive settlement, and did not include Mauretania Caesarensis, the western part of Mauretania Sitifensis, and the southern part of Tripolitania.

The Expansion of Roman Power

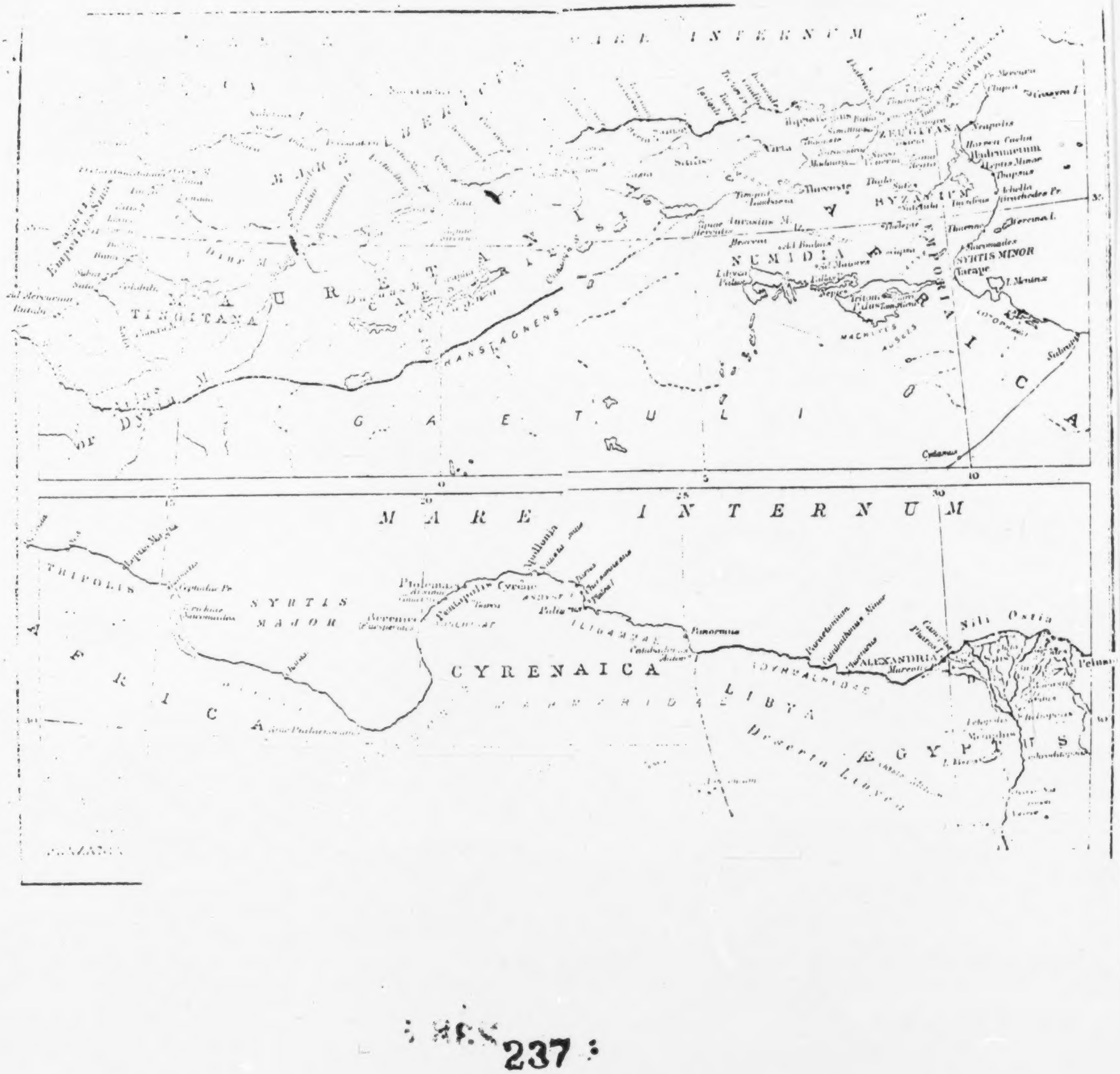

Map I
ATLANTIC OCEAN
SPAIN
ITALY
CARTHAGINIAN
MEDITERRANEAN
Roman Power
Carthaginian Power


Map II
Expansion of Roman Power
ATLANTIC OCEAN
ITALY
MEDITERRANEAN
ARABIAN DESERT
Roman Power
Carthaginian Power

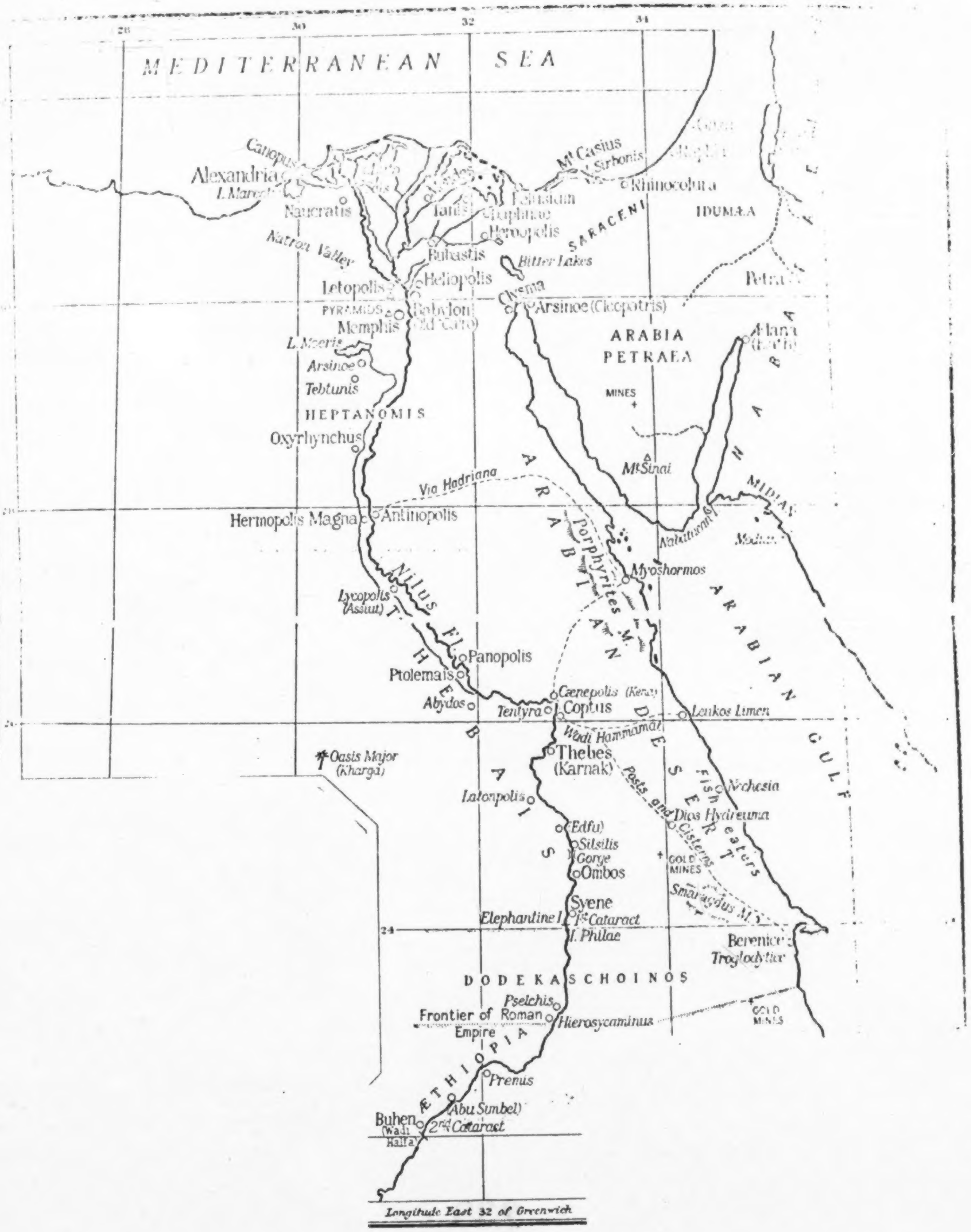

Map III
Expansion of Roman Power
ATLANTIC OCEAN
GAUL
SPAIN
MEDITERRANEAN
Roman Power


Map IV
Expansion of Roman Power
ATLANTIC OCEAN
GAUL
SPAIN
MEDITERRANEAN
ARABIAN DESERT
Roman Power

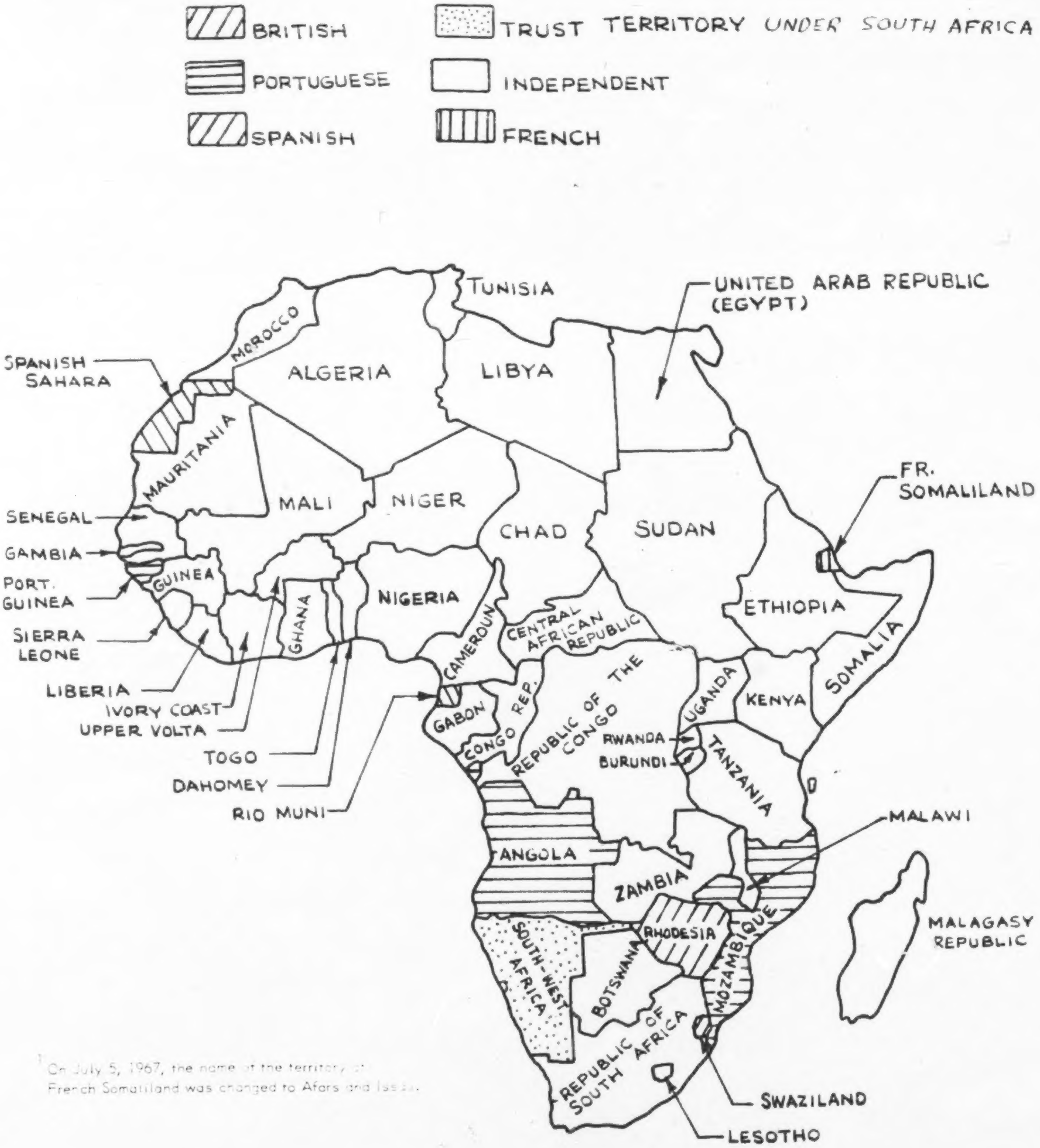
Africa Septentrionalis


MARE INTERNUM
MAURETANIA
TINGITANA
CAESARIENSIS
NUMIDIA
ZEUGITANA
BYZACIUM
SYRTIS MINOR
EMPORIA
AFRICA
GAETULI
MARE INTERNUM
TRIPOLIS
SYRTIS MAJOR
Ptolemais
Cyrene
Apollonia
Berenice
CYRENAICA
LIBYA
Paraetonium
ALEXANDRIA
Nili Ostia
Pelusium
ÆGYPTUS
Deserta Libyca
AFRICA

Egypt under the Ptolemies and Romans


MEDITERRANEAN SEA
28
30
32
34
24
Canopus
Alexandria
L. Mareotis
Naucratis
Natron Valley
Tanis
Pelusium
Daphnae
Heroopolis
Bubastis
Heliopolis
Bitter Lakes
Letopolis
Pyramids
Babylon (Old Cairo)
Memphis
Clysma
Arsinoe (Cleopatris)
L. Moeris
Arsinoe
Tebtunis
Mt. Casius
L. Sirbonis
Rhinocolura
IDUMAEA
SARACENI
Petra
ARABIA PETRAEA
Aelana
MINES
Mt. Sinai
HEPTANOMIS
Oxyrhynchus
Via Hadriana
ARABIAN DESERT
Porphyrites M.
Hermopolis Magna
Antinopolis
Nabataea
Midian
Modiana
Myoshormos
Nilus Fl.
Lycopolis (Assiut)
THEBAIS
Panopolis
Ptolemais
Abydos
Tentyra
Caenepolis (Keneh)
Coptus
Leukos Limen
Wadi Hammamat
Thebes (Karnak)
Oasis Major (Kharga)
Posts and Cisterns
Fish eaters
Nechesia
Latonpolis
Edfu
Silsilis Gorge
Ombos
Dios Hydreuma
GOLD MINES
Smaragdus M.
Syene
Elephantine I.
1st Cataract
I. Philae
Berenice Troglodytica
ARABIAN GULF
DODEKASCHOINOS
Pselchis
Frontier of Roman Empire
Hierosycaminus
GOLD MINES
AETHIOPIA
Prenus
Abu Simbel
2nd Cataract
Buhen (Wadi Halfa)
Longitude East 32 of Greenwich

Africa in 1970


BRITISH
PORTUGUESE
SPANISH
TRUST TERRITORY UNDER SOUTH AFRICA
INDEPENDENT
FRENCH
TUNISIA
UNITED ARAB REPUBLIC (EGYPT)
MOROCCO
SPANISH SAHARA
ALGERIA
LIBYA
MAURITANIA
MALI
NIGER
CHAD
SUDAN
FR. SOMALILAND
SENEGAL
GAMBIA
PORT. GUINEA
GUINEA
SIERRA LEONE
LIBERIA
IVORY COAST
UPPER VOLTA
GHANA
TOGO
DAHOMEY
NIGERIA
CAMEROUN
CENTRAL AFRICAN REPUBLIC
ETHIOPIA
SOMALIA
RIO MUNI
GABON
CONGO REP.
REPUBLIC OF THE CONGO
UGANDA
KENYA
RWANDA
BURUNDI
TANZANIA
MALAWI
ANGOLA
ZAMBIA
RHODESIA
MOZAMBIQUE
MALAGASY REPUBLIC
SOUTH-WEST AFRICA
BOTSWANA
REPUBLIC OF SOUTH AFRICA
SWAZILAND
LESOTHO

---

[1] On July 5, 1967, the name of the territory of French Somaliland was changed to Afars and Issas.

APPENDIX II — COMMENTARY ON THE SLIDE SET ON ANCIENT NORTHERN AFRICAN SITES

Praenotandum: This slide set is a small sampling of the monuments and ruins of antiquity in Northern Africa. These slides attempt to give pupils some notion of the greatness of the civilizations which flourished in Africa thousands of years ago. As has already been indicated at various points in this Curriculum Resource, these slides may be used in connection with the study of many aspects of Africa in classical antiquity.

1. A view of the famous Gizeh Sphinx and the Cheops pyramid. The pyramids were, of course, burial monuments for the pharoahs. A sphinx was a symbol of intelligence and the pharoah. This particular sphinx is hewn from natural rock and bears the face of a black person in the opinion of many experts. The sphinx might be compared to Mt. Rushmore where portraits of famous presidents are carved in rock.

2. The facade of the temple at Luxor in Egypt. Note the obelisk erected by the pharoah Rameses II. Egyptian obelisks were prototypes of the obelisks found throughout Europe and America, e.g., the Washington Monument.

3. The Nile's first cataract or waterfall. The annual overflow of the Nile is one of the greatest natural marvels in our world. It has risen within a few hours of the same time and to within a few inches of the same height,. year after year, for unknown ages.

4. The northwest bank of the Nile. Note the cypress trees.

5. The Valley of the Queens in Thebes, Egypt. Thebes was formerly the capital of Upper Egypt and was the site of magnificent palaces and temples. Throughout history capital cities have tended to include great public buildings.

6. Tomb interior with a wall painting depicting a procession of men found at Thebes, Egypt.

7. A view of the Roman theater at Sabratha in northern Africa. Theaters such as this were built by the Romans throughout their world. Great Roman playwrights such as the black man Terence have strongly influenced the drama of later ages.

8. The temple of Isis at Sabratha. The cult of Isis originated probably in Egypt and spread throughout the world-seriously rivaling Christianity in popularity. Isis was the goddess of nature, the mother and nurse of all things. Note the Corinthian columns. This type of column is often used on our own public buildings, e.g., libraries, churches, court houses, banks.

9. A general view of the Capitolium in the Roman City of Sufetula (Sbeitla). Roman engineering skill applied to the conservation and use of the limited water supplies in and around this city produced an agricultural prosperity, based primarily on olive growing, not reached again until modern times.

10. A view of the Triumphal Arch at Sbeitla. Arches such as these were erected throughout the world by the Romans. Modern countries such as United States, France, and Great Britain have imitated the Roman practice of erecting arches.

11. The harbor at Carthage. From this harbor according to tradition the Trojan hero Aeneas--whose descendants founded Rome--sailed away from Queen Dido. The Carthaginian queen was so upset that she committed suicide. From this harbor the Carthaginians carried on their vast trade relations with Europe, Asia, and Africa. Hannibal often looked out over this harbor as did the Roman colonists when Carthage was rebuilt in 46 B.C. by Julius Caesar.

12. A general air view of Leptis Magna. Leptis was an important port city. It traded in goods brought from other parts of Africa and exported corn and oil. Just as in our own port cities, trade and commerce brought prosperity to the cities of antiquity.

13. The baths and outdoor pool at Leptis Magna. Though we have public baths and pools in our large cities, these do not begin to compare with the importance of baths in the Roman Empire. The people of the Empire bathed daily in an atmosphere of relaxation and fun.

14. The great vaulted hall of the baths at Leptis Magna.

15. The Arch of Septimius Severus in Leptis. Septimius Severus, of course, was a Roman Emperor born in Leptis Magna. He founded a dynasty of emperors. Another famous arch in honor of Septimius Severus is found in the Roman Forum.

16. A theater inscription at Leptis Magna. The inscription gives the name and full title of the emperor who dedicated it. Modern buildings sometimes carry similar inscriptions.

17. The harbor steps at Leptis Magna. The sea in antiquity reached these steps.

18. The statue of Antinous found at Leptis Magna. Antinous was a teenage boy who accompanied the Emperor Hadrian up the Nile in 130 A.D. and was drowned--to Hadrian's bitter grief. Some say that Antinous gave his life for Hadrian.

Hadrian had Antinous deified and ordered that statues of the boy be made throughout the whole world. Hadrian also founded the City of Antinoopolis in Egypt in memory of Antinous.

19. The head of the statue of Antinous found at Leptis Magna. Antinous' handsomeness was legendary and he was idolized in antiquity in a way somewhat similar perhaps to the adulation of rock singers or movie actors in our time.

20. Cuicul (Djemila) in ancient Mauretania. In antiquity this was a bustling, prosperous Roman city. Modern tourists are moved by its stillness and silence.

21. An arch in Thamugadi (Timgad) Numidia. Timgad is sometimes called the most perfect of Roman towns in that it was so carefully planned. The regular pattern of streets reminds people of the Philadelphia planned by William Penn.

22. A view of Volubilis. Volubilis was an agricultural town founded by the natives of what is now Morocco. Phoenician colonists joined the natives to make Volubilis a center of oil trade. It was very loyal to the Roman Empire and was rewarded in various ways by the Emperor Claudius.

23. A mosaic depicting dolphins found at Volubilis. A mosaic consists of small pieces of colored marble, stones, or glass implanted into a cement-like material to form a picture or design. Mosaics are found on floors and walls both in ancient and in modern buildings.

24. A mosaic floor depicting animals found at Volubilis. Perhaps some of these animals were native to Northern Africa in antiquity. Some may have been made familiar to the artist through contacts that Volubilis had with sub-Saharan Africa.

25. An olive press found at Volubilis. Presumably the olive oil ran out the side channel in the foreground of the picture. Though we use olives for various purposes, they are not nearly as important to us as they were to the ancient Romans.

26. The Arch of Caracalla at Volubilis. Caracalla, a Roman emperor of African descent, gave citizenship to all non-slaves in the Empire. He was one of Septimius Severus' sons.

APPENDIX III — COMMENTARY ON THE SLIDE SET ON BLACK PECPLE IN THE PAINTINGS AND STATUES OF CLASSICAL TIMES

Praenotandum: This slide set is a small sampling of the hundreds of art objects depicting black people extant from Greco-Roman times. For the convenience of the teacher the figure number from Frank M. Snowden Jr.'s BLACKS IN ANTIQUITY is given in parenthesis for each slide taken from that source.

When these slides are shown to the pupils, it is suggested that the teacher give a brief verbal introduction to each picture and then allow sufficient time for visual perception and interpretation. The goal is simply to look at the works carefully and to appreciate and enjoy them.

For a more general commentary on Blacks in ancient art, see Unit IV of this Curriculum Resource.

1. Front view of a terra cotta mask found in Sicily. The mark was made in the late 6th century or early 5th century B.C. Notice that the characterization is strong and convincing. Notice the fine decorative stylized treatment of the hair. (Snowden 7)

2. Attic head-vase of the 6th--5th centuries B.C. symbolic of the Africans who carried bundles on their heads. Notice the Black features and look carefully at the liveliness of the eyes and the decorative contrast achieved by the light hair. (Snowden 9)

3. The side view of a janiform (double-headed) vase with one head black. The janiform vase was popular in the ancient world. It takes its name from Janus, the two-faced god of comings and goings for whom the month January is named. Note that the artist contrasts the black and white face in this vase feature by feature. (Snowden 12)

4. Black warrior on the interior of a two-handled shallow drinking bowl. Notice the elegantly curved lines and the sense of motion and attack so typical of a warrior. Notice the artistic organization of shapes within the given circle. (Snowden 17)

5. A detail of Memnon and black warriors from a jug which dates from circa 530 B.C. Memnon, of course, was an Ethiopian ally of the Trojans in their war against the Greeks as recorded in Homer's ILIAD. (Snowden 18)

6. A black warrior lifting a shield from the ground. Painted on the side of a jug. (Snowden 21)

7. A black trumpeter on the shield of a warrior. Found on a 5th century B.C. jug from Vulci in southern Italy. Note the trumpet held in the right hand of the figure on the shield. There are numerous depictions of black trumpeters in extant classical art. (Snowden 22)

8. Front view of a vase in the form of the head of a black person. The vase is from Vulci, a town in southern Italy. The vase dates from the 5th or 5th century B.C. Note the decorative treatment of facial features and head band. (Snowden 27)

9. Etruscan mug depicting the head of a black person. From the 4th century B.C. The hair is treated stylistically as was the case in all early cultures. (Snowden 30)

10. Black figure and crocodile from Apulia in south Italy. (Snowden 33)

11. Black Circe and Odysseus on a cup. Odysseus was, of course, the hero of Homer's ODYSSEY. Circe was a goddess skilled in magic who changed Odysseus' men into pigs. (Snowden 36)

12. Bronze coinage from central Italy depicting some of Hannibal's mahouts (elephant attendants). (Snowden 41)

13. Bronze statuette of a beggar from (?) Alexandria, Egypt. It dates back to the 1st century B.C. (Snowden 43)

14. Bronze statuette of a boy from after the time of Alexander the Great. The boy is an athlete of some sort. His hair is in long spiral curls. His fists are clenched and his face has a determined expression. (Snowden 44)

15. A terra cotta statue of a boy removing a thorn from his foot from Priene, a seaport in Ionia. The statue dates back to the 2nd century B.C. (Snowden 45)

16. Bronze upper bust of a diver. The hair is arranged in rows of thick curls. The statue is Roman in origin. (Snowden 52)

17. Small bronze bust of a black woman. The statue was made in Italy and perhaps in Rome itself. Notice the folds of the stola--typical of the dressing style of Roman ladies. Note the expressive face. (Snowden 53)

18. Glass cup molded in the form of a head. The cup is of Roman origin and dates from the 1st to 4th centuries A.D. (Snowden 69)

19. Bronze statuette of a boy singer dating back to 200 B.C. Note the grace and beauty of the torso and limbs. The singer is supposedly holding a stringed instrument. The statuette is of Greek origin. (Snowden 60)

20. Close-up of the boy singer's face. Note the stylized hair and the strong emotion in the face. (Snowden 60)

21. Small bronze bust of a young child. The bust is of Greek origin after the time of Alexander the Great. (Snowden 62)

22. A Greek bronze of a jockey. Many descendants of interracial marriage resemble this boy. We know of other examples of Blacks who were charioteers in antiquity. (Snowden 63)

23. Bronze statue of a young black orator. This statue was discovered in 1963 near Turkey by fisherman diving for sponge. Note the Greco-Roman style of the boy's garment and the high degree of realism of the face. (Snowden 65)

24. Bronze statuette of a young Black of slender proportions on a pedestal found at Perugia, Italy and dating back to the 1st century B.C. (Snowden 66)

25. Marble statue of a black woman interpreted as a personification of Africa. It was found in lower Egypt and dates back to the 1st century A.D. According to Professor Snowden, the long, smooth hair is evidence that the sculptor wished to represent a black-white mixture. (Snowden 67)

26. A plate made in the 5th century B.C. depicting a black warrior. Note the trousers and the un-Greek and un-Roman outfit. (Snowden 80)

27. A cup depicting perhaps a black Aphrodite and Hera. (Snowden 97)

28. A life-sized marble bust of an important personage. Made by the Romans in the 1st century A.D. Note the richness of the man's garments and the elegant hair arrangement. (Snowden 115)

29. A wall painting (fresco) made in the time of Nero at Herculaneum showing black priests and worshippers of theEgyptian goddess Isis. (Snowden 118)

30. A terra cotta mask of the Nok culture found in Nigeria. The Nok culture flourished in Africa south of the Sahara simultaneously with that of Greece and Rome. Note the serious facial expression. Nok art is of course, very different from Greco-Roman art.

31. Another example of a terra cotta mask of the Nok culture. Note the exaggerated size of the eye and the distinctive head gear.

APPENDIX IV — SELECTED BIBLIOGRAPHY

Praenotandum: This list of further readings has been limited to readily available and readable books. Books that refer only to specific sections of this Curriculum Resource are mentioned in those sections. Since the ancient sources are treated in Unit V of the Resource, they are omitted from this Selected Bibliography.

Arkell, A HISTORY OF THE SUDAN TO 1821. 1961.
Bevan, E. THE HOUSE OF PTOLEMY. 1968.
Boissier, ROMAN AFRICA: ARCHAEOLOGICAL WALKS IN ALGERIA AND TUNIS. 1899.
Charles-Picard, G. CARTHAGE. 1965.
Charles-Picard, C. and G. Charles-Picard. DAILY LIFE IN CARTHAGE AT THE TIME OF HANNIBAL. 1961.
______. THE LIFE AND DEATH OF CARTHAGE. 1968.
Clark, J. D. "The Prehistoric Origins of African Culture," JOURNAL OF AFRICAN HISTORY 5 (1964) 161-83.
Davidson, B. GUIDE TO AFRICAN HISTORY. 1963.
______. LOST CITIES OF AFRICA. 1960.
Emery, W. B. LOST LAND EMERGING. 1967.
Gardiner, A. EGYPT OF THE PHARAOHS. 1961.
Hintze, F. and U. Hintze. CIVILIZATIONS OF THE OLD SUDAN. 1970.
Johnson, A. C. EGYPT IN THE ROMAN EMPIRE. 1951.
Shinnie, M. ANCIENT AFRICAN KINGDOMS. 1965.
Shinnie, P. L. MEROE. 1967.
Snowden, F. M. BLACKS IN ANTIQUITY. 1970.
Vansina, J. M. KINGDOMS OF THE SAVANNAH. 1966.
Warmington, B. H. CARTHAGE. 1969.
______. THE NORTH AFRICAN PROVINCES FROM DIOCLETION TO THE VANDAL CONQUEST. 1954.
White, J. M. EVERYDAY LIFE IN ANCIENT EGYPT. 1967.
Wilson, J. A. THE CULTURE OF EGYPT. 1956. (THE BURDEN OF EGYPT).
School District of Philadelphia, Instructional Services, THE WORLD OF AFRICANS AND AFRO-AMERICANS. 1969.
Caffarelli-Caputo, THE BURIED CITY: EXCAVATIONS AT LEPTIS MAGNA. 1966.
Beardsley, G. H. THE NEGRO IN GREEK AND ROMAN CIVILIZATION. 1929.